THE INSNARED
Taken in the
WORK of his HANDS;
OR AN
ANSVVER
TO
Mr. JOHN COVVELL his Book, Entituled, *The Snare broken.* Wherein his pretended Grounds for departing from the Truth contained in Gods fourth Commandment, is weighed in a just Ballance, and found lighter then vanity, and the seventh-day Sabbath of *Jehovah* stands like a Rock against all opposition.

To the which is Added
brief Account of our Grounds for the Observation of the seventh-day Sabbath, according to the Commandment.

By EDWARD STENNET.

Prov. 119.29. *Remove from me the way of Lying, and grant me thy Law graciously.*
Prov. 28.4. *They that forsake the Law praise the wicked, but such as keep the Law contend with them*
Rom. 7.7. *Is the Law Sin? God forbid, nay, I had not known sin, but by the Law, for I had not known lust, except the Law had said, Thou shalt not covet*

London, Printed for the Author 1679.

ENDURE FORTH
Bibliotheca Lindesiana.

STENNET (EDWARD) The Insnared taken in the work of his hands; or an answer to Mr. John Cowell his book, entituled, The Snare broken. Wherein his pretended grounds for departing from the truth contained in Gods fourth commandment, is weighed in a just balance, and found lighter than vanity, and seventh-day sabbath of Jehovah stands like a rock against all opposition. To the which is added a brief account of our grounds for the observation of the seventh-day sabbath, according to the commandment. . . .

London, printed for the author, 167[illegible].

8°. 5½ in. (6) + 161 pp. + (1) p. advertisements.

With a second title dated 1679, *and autograph and notes by Joseph Stennet, son of the author. Also a very long note by W. H. Black.*

STEPHANUS, *Cellanovae Monachus.* S. Rudesin et miracula. [By Stephanus and Ordonius, mo Cellanova.] PORTUGALIAE monumenta historica. vol. I., pp. 32-46. 1856, fol.

STEPHANUS, *Comes Carnotensis.* *See* STEPHEN, *C Blois* and *of Chartres.*

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STEPHANUS, *de Praga.* Oratio in concilio consta solenniter habita de maturanda ecclesiae emend HARDT (H. VON DER) Magnum constantiense con

The only notice of this book, which I had seen, was in Sowsby & Smith's Discourse of the Sabbath, 1683, p. 12[illegible] where a forcible argument, and one of the best in this book (pp. 49-61) is referred to.

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This most interesting copy of an extremely rare book hath two titlepages, one dated in 1677, the other in 1679. In the latter year the Author's Son, (who afterward out-shone the Father in authorship and other excellencies,) became possessed of it, read and corrected many of the errors throughout, and wrote his name and the notes which occur in the opposite leaf. I gladly added it to the Bibliotheca Sabbatica, founded by me at Mill Yard, on my 44th birthday, 1852.

W. W. Black

7/5/52.

Read through, & much admired, though faultily printed. © 9/5/52. WWB.

There is a valuable Catalogue of Sabbath Books, in "Advertisement" at the end.

J Popper

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E libris Josephi Stennett
1679

BRITISH MUSEUM
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† The Melchits (a sect of christians in Syria, who in ye main follow the Greek Church) excepting only, yt they) celebrate Divine Service as solemnly on the Saturday as on ye Sunday. † Heylin's Cosmography pag. 941.

In Æthiopia interior the Seventh day is observed throughout ye Dominions of that mighty Monarch, Preciosus John, vulg. Prester John who has several Kings under his Jurisdiction who profess ye christian Religion. * there are 10 Chaplains (saith ye historian) Ministers of the inferior orders of the clergy, who do on the Sabbath Day Expound before the Emperor in their Turns some texts of Scripture &c. The Saturday is the day appointed in this place for publick Devotion. * Baratti's Travels into Æthiopia interior pag. 46. see also pag. 136.

So yt Error & Time have not yet totally & universally extirpated this ye Crucified Truth.

THE INSNARED

Taken in the

WORK of his HANDS;

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TO

Mr. JOHN COVVELL his Book, Entituled, *The Snare broken*. Wherein his pretended Grounds for departing from the Truth contained in Gods fourth Commandment, is weighed in a juſt Ballance, and found lighter then vanity, and the ſeventh-day Sabbath of Jehovah ſtands like a Rock againſt all oppoſition.

To the which is Added

A brief Account of our Grounds for the Obſervation of the ſeventh-day Sabbath, according to the Commandment.

By EDWARD STENNET.

Prov. 119. 29. *Remove from me the way of Lying, and grant me thy Law graciouſly.*

Prov. 28. 4. *They that forſake the Law praiſe the wicked, but ſuch as keep the Law contend with them*

Rom. 7. 7. *Is the Law Sin? God forbid, nay, I had not known ſin, but by the Law, for I had not known luſt, except the Law had ſaid, Thou ſhalt not covet*

London, Printed for the Author 1679.

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The Insnared

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WORK of his HANDS

OR AN

ANSWER

TO

Mr. *JOHN COWELL* his Book, Entitule *The Snare broken.* Wherein his Pretended Grou for departing from the Truth contained in G fourth Commandment, is weighed in a just Ballan and found lighter then vanity, and the seventh-d Sabbath of *Jehovah* stands like a Rock against all t position.

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By EDWARD STENNET.

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PROV. 28.4. *They that forsake the Law praise the w ed, but such as keep the Law contend with them.*

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London, Printed for the Author 1677.

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To the READER.

Courteous Reader,

TRUTH is the greatest Jewel, yet when it is sold, there is boasting, and no men more Cruel to it, then those that once professed it, and God in udgment *suffers some to fall, that have seen it,* at *those may stumble, that will not see, sad is* e *state of those Churches that oppose the* ruth *of the day, in its day, because they are so* iable *to defile their Tables with the filthy Vo-* it *of Apostacy, for no man can requoile, and* raw *back from God, but some one or other will* ake *pleasure in him, which is the great incou-* agement *of Backsliders, in this day, because the* ore *they Backslide, the more Company they* ave, *and the better acceptance, and the more* opular *Applause, which they so much itch after: Oh! how should the Churches then tremble at the Word of* Jehovah, *and take heed, that they hide* ot *their eyes from the Lords Sabbath, nor any*

other truth, leſt they defile their Tables by re-
ceiving, and incouraging Apoſtates, to make
the hearts of the righteous ſad, and involve them-
ſelves in other Mens ſins, the Conſideration of
the oppoſition, that is againſt the Sabbath, is e-
nough to make any Ingenious ſoul to ſearch into
it; Never did I ſee ſo much mire and dirt caſt
up againſt any truth, as againſt this of the Sab-
bath, but the Truth ſhines tranſparently, and
carrieth conviction in it; and though many
have attempted to Anſwer our Arguments for
the Sabbath, yet many of them, they have alway
left untouched, which ſhews that Truth is ſtrong-
eſt; and thoſe aſperſions which they have caſt on us
lies in heaps at their own doors, for who ſo guilty
of perſecuting Principles and Practices, as the
First Day-obſervers, and who ſo involved in
Ceremonies as they, who have the aneintin
Oyl, the linnen Garments, the Altar, the In-
cenſe, and many more; and although this is a
general diſeaſe, yet it is paſt over; But when a
ſmall number of thoſe that keep the Sabbath were
infected with this diſeaſe, then we muſt be a
condemned with them, yea, and the Truth it ſelf
although we teſtified againſt them; and it is the
Grief of thoſe that thus caſt dirt, that we keep
our ſelves from being guilty of thoſe unjuſt im-
putations; And it is well known by ſome, what
endeavors there hath been to make us miſcarry
that ſo they might have taken occaſion to pour

con-

ontempt upon us, and the Truth it ſelf, but they ave been taken in their own ſnare; I ſhall not ſtain the Courteous Reader from the ſight of an nſnared man, who hath betrayed his truſt, and s deſperate againſt himſelf; and this folly he ould not conceal, but hath ſhewed it in Print; nd I wiſh it may be a Sea-mark, that others ay take heed how they Sail. Thoſe that love Light more then darkneſs, let them Read, Aſk, Knock and Seek, and they ſhall find the Law of Gods Mouth, as thoſe that find great ſpoil.

EDWARD STENNET.

The Ensnared taken in the Work of his Hands.

MASTER COWELL, I have Read and Considered your Book, and after waiting upon the Lord, I found my Heart Engaged to Give you an Answer, for the sake of those that are weak in the faith, and for your own sake, for it may be God may bring you to Repentance; and first I begin with the Title of your Book.

The Snare is Broken.

Answ. In these three words here is Ignorance, Pride and Passion; if any of them had been absent, you would have found out another Title, for what man in his right minde can think, that the most High God gave ten lively Oracles as so many Snares, or that the Sabbath was laid as a Snare in the Heart of the Tables? Did not *Jehovah* himself rest on the Sabbath? and did not Christ and the Apostles keep it? were they in the Snare? and when Christ saith, *The Sabbath was made for man*; if you might interpret this Text according to your Title, then it will follow, *A Snare was made for man*: *David* walked

at

at liberty becauſe he ſought Gods Precepts, bu
your liberty is to aboliſh them, and break them
for he that offends in one point, is guilty of all
lay your hand upon your mouth, call Gods Law
no more a ſnare, leſt you provoke him to rain
ſnares upon you.

The next thing in your Title page is, that your
Beam of Legal Covenant Light is darkned, b
more clear ſhining forth of the Goſpel light and
truth.

Anſw. By this legal Covenant, you mean the ten
Commandments, and what light you have from
them, it ſeems it muſt be darkned but if the light
in thee be darkneſs, how great is that darkneſs? to
the Law and to the Teſtimony, if they ſpeak not
according to this word, it is becauſe they have
no Light in them. But what is the Light of the
Old Covenant? (as you are pleaſed to call it) that
it muſt needs be darkned; the firſt Command
ſhews the true God, who is light, and in him is
no darkneſs at all, the ſecond Command forbids
all Idolatry, the third Command proclaims Gods
Name, and ſecures it from being Blaſphemed, the
fourth Commandment holds forth mercy to Man
and Beaſt, and the Memorial of the wondrous
Works of God, and altogether they hold forth
love to God, and Gods mercy to Man; what
Goſpel-Light then is there? to darken our love
to God, or Gods grace and mercy to man, is the
Law againſt the Promiſe, or the Promiſe againſt

the

the Law? doth not mercy and truth meet together and righteousnes and peace kiss each other. but who is so blind as to kiss your Lipps, seeing you have given such a wrong answer.

The third and last thing in your Title page is, your abuse of that Scripture, *Luke* 22. 32. *And when thou art Converted, strengthen thy Brethren*, this Text you bring, as if it suited your Case, as if now you were become a Convert. Since you are bold to transgres Gods Law, for these words were spoken to *Peter* who had broken the third Command in Cursing and Swearing, and the ninth by bearing false witnes, but when he was Convinced of these his great sins he went out, and wept bitterly, *Peters* Conversion was from breaking Gods Law, and became a faithful keeper of it, and your Conversion is from being a keeper of Gods Law, to be a Breaker and a Violater of Gods Law, and shew me such a Conversion in the word of God as yours, that ever any was reckoned Converted, because they broke some one or all the ten Commandments; therefore strengthen not your hands in an evil way, and do not beguil the Simple, with abusing Scriptures, and stay till you are Converted from the Errour of your way, as *Peter* was, that so you may strengthen your Brethren; and for this end study Gods Law which is perfect, Converting the soul, that you may be converted as *Paul* was, *Who had not known Sin but by the Law*, Psal. 19. 7. Rom. 7. 7. Having

Having thus knockt three times at your door, I come into the Porch, and take Notice of some Passages in your Epistle; First, you excuse your turning aside by the frailty of some Christians, but cannot give one instance that suits your case, That ever man had cause to Repent that he kept the Sabbath, or that ever any one was first against any one of the ten Commandments, an then for it, and afterwards against it, like your self.

Secondly, you say, *That there is nothing more easie then to err, and there is no man but errs sometimes: and hereof the Apostle saith,* Be not deceived; *and this Caution was given to them that desired to be under the Law,* Gal. 6. 7. Chap. 4.21.

Answ. The Apostle gives this caution to engage souls to walk according to the Law, for he is in the verse before, exhorting those that are taught to communicate to those that taught them in all good things; and when he is pressing the same duty, how doth he inforce it; *Gal.6.* 7,8. *1Cor.9.9. Say I these things as a man? saith not the Law the same? It is written, thou shalt not muzzle the Mouth of the Oxe that treadeth out the Corn;* Doth God take care for oxen, or for our sakes was it written: doubtless for our sakes it was written: And though some of the *Galathians* desired to be under the Typical Law, and sought Justification by works of the

Law

Law, yet this was not the case with all the *Galathians*, neither was any of the Primitive Christians so weak, as to make a question whether they should keep the ten Commandments or no; and how greatly do you err in this, in applying those Scriptures to us, which are justified freely by Grace, and desire to answer the End of Christs Death, in fulfilling the righteousness of the Law, which the Apostle spoke to those that sought Justification by the works of the Law, *Rom.*8.4. *Gal.*5.4.

But it seems, the main Scripture which shewed you that we are mistaken in keeping the Sabbath, was *John* 16.14. *He shall Glorifie me, he shall receive of mine, and shall shew it unto you.*

From whence you conclude, *That the Sabbath is not of this Complection, for it is none of Christs.*

Answ. Oh! what ignorance and darkness is here? what colour of Proof is here in this Text, to turn any man away from the Sabbath? what, could you not reade the following words. *ver.* 15. *All things that the Father hath are mine, therefore said I that he shall take of mine, and shall shew it unto you*; now you acknowledge, that the Father had the Sabbath, or the Sabbath was one of the things that the Father had; and Christ saith, *That those things that the Father hath are mine*: and so by your own way of Reasoning, the Sabbath is Christs Sabbath, he is Lord of it, and he gave it on Mount *Sinai*, as is manifest, *He*

12. 26. *Whose voice then shook the earth; but he hath Promised, saying, yet once more I shake not the Earth, but also Heaven.*

And whereas you charge the Sabbath-keepers, *in that you were necessitated to pay them for their Sabbath-keeping.*

Answ. It is contrary to the Principles and Practices of all the Sabbath-keepers, to hire any one to keep the Sabbath; if this was your practice the more was your shame, and if you could go on for several years in such a sin, it is no wonder if your heart be hardened, if you could hire men to keep the Sabbath when you were for it; no question but you can as well hire others to break the *Sabbath* now you are against it, And doth this become the Leader of a Church to be Partaker with his Brethren in sin? and then publish their sin: or to hire them to put their feet into the Snare, (as you call it) and then make an out-cry against them for so doing.

Having passed in at the Door and Porch I come now into the House, and I find it full naught with Dirt and Stones (in stead of Arguments) to cast at the Truth, and the Professors of it, for you have spent one Section, to shew the Miscarriages of Mr. *Pooley*, and some others, concluding that these Miscarriages were the direct tendency of Sabbath-keeping, which made

your

your beam of Sabbath-light heavy, even unto hearty repentance.

Answ. I thought you had learned better, then to judge of the truth by the miscarriages of its Professors, by this crooked Rule you may forsake all your Profession, and some with you, in this Confederacy, may offer the same Arguments against Baptism, and other Truths; *But the ways of the Lord are right, and the just shall walk therein, but the Transgressors shall fall therein.* Mr. *Pooley* and some of those you now cry out against, have returned and professed their Repentance, which proclaims your shame in this matter, for you are fallen below Christianity and Manhood, in publishing the faults of those that have confessed them; and what do you cast upon the most High God, who gave the Sabbath with a loud Voice from Heaven, and yet it directly tends to carry men into such pernicious principles and practices as you speak of; And if I should shew the true and natural intent of the principles of such as are one with you in abolishing the Ten Commandments, I should over and above retaliate, and shew that it roots up all Religion at once, and leaves nothing standing, as have done already in my other Books.

You complain, *That your Beam of Sabbath-light, hath been a heavy Beam unto you, of which you heartily repent.*

Answ. So it may be very well, becauſe your word is *Yea* and *Nay*, ſo that you are not to be truſted: it may trouble you to ſee your ſelf fighting with your ſelf; and that although you have altered your practice, yet you cannot anſwer your own Arguments; you ſhould firſt have anſwered your own Books, before you had medled with other Mens; and I do pity your caſe, that you ſhould be ſo burthened with your word, and catched in your own Net, which makes you to fling *German* dirt at the Sabbath and Sabbath-keepers, whom you know are innocent in this matter, and as for your Repentance (to your ſhame be it ſpoken) it is foreign to the Scriptures, for no one Preſident can be given of any Mans Repenting for keeping any one of the ten Commandments.

Your next Section is, a Quarrel about the Beginning and Ending the Sabbath, becauſe ſome kept it from Sun-ſet to Sun-ſet, and others from Evening to Evening, from whence you ignorantly conclude, *They did not know which was the day.*

Anſw. This is ſo ridiculous, that it needs no Anſwer, were it not for fear you would be wiſe in your own eyes; ſome keep the firſt day from Evening, others from Midnight to Midnight, and yet you queſtion not their knowing the firſt day:

and

and it is very much that you could not see this fault in the Sabbath-keepers, in no lesstime then the space of seven years: for you began to keep Sabbath in the year 61: but your trouble at this began not till 68: and it is well known that all the Sabbath-keepers do celebrate the Sabbath from Evening to Evening, and if any begin their Evening some Minutes before others, what hurt is in that? seeing they are willing to end their Sabbath with their Brethren, rather then any offence should be given; many of the Saints that agree about Ordinances, do differ about the performance of them, is their practising of Ordinances therefore not worth a rush? (as you vainly word it,)

And how unmanly are you in this, in putting Mr. *Gretrix* in print? with an out-cry against his principle, without shewing his Grounds, and whatever his principle is in this matter, why should it be in your Book, seeing it is not in Print? what if he holds, that as *Jonah* was three days and three nights in the Whales belly, so shall the Son of man be three days and three nights in the heart of the Earth; but you had no reason to mention this, because it is more then probable you had not the Reason to answer it: and though the first day is mentioned in the *English* Translation you quote, yet in the *Greek* it is one of the Sabbaths, which may signifie (for ought you know) some one day of the week, and

not

not precisely the first day; not that I will undertake to determine this Controversie, though I thus speak to give you a Check for abusing your Betters.

Your next Sect. Is an History of a woman that keeps the Sabbath, and yet denies the Lord Jesus to be the Messiah, from whence you were put to a great stand, as all that fears God, and loves the Lord Jesus Christ, must needs think you should, the Sabbath as you conceive leading to deny Christ.

Answ. Here you cut off all the Sabbath-keepers and many other Christians at one blow, as no fearers of God nor lovers of Christ, for we do judge there was no occasion at all for your calling the Sabbath in question, because of the sin of the foolish Woman, and how Monstrous it is to Imagine? that ever God should give a Law of Life or Light to kill souls, and to teach them to deny his Son; and where are you plunged? but in the Ditch with her, because she denied the Authority of the Son, therefore you must deny the Authority of the Father, because she denied the four *Evangelists* and the *Epistles*, therefore you will deny the Commanding Authority of the Law and the Prophets, which proves the truthfulness of the four *Evangelists*, and the *Epistles*.

And it is well if her blood doth not lie at such doors, as your own, for what more ready way is there

there to make souls call in question the *Evangelists* and the *Epistles*, then to hear men slight the Law, and the Prophets, and endeavour to set Christ and his Apostles against them, the which I could abundantly make manifest, if it was my present task, and though this Woman errs greatly, in denying of the Lord Jesus, must you therefore deny his Sabbath, because she pretended to keep the Sabbath, by this way of Reasoning, whither will you go? Shee professeth to keep the other Nine Commandments, will you therefore break them all? And why should you so wickedly fasten this Hellish Principle on Mr. *Pooley*, who never held it, & therefore it highly Concerns you to put out another Book, not Canting, but Recantiug, that ever you should do so wickedly as thus, to asperse and slander so many.

And as for what you say of the *Ebionites*, mentioned by *Eusebius* which kept the Sabbath, and rejected *Pauls Epistles*, its all to no purpose, yet I will answer it by a History out of the same Volume, which take as followeth, viz. Socrates in *Eusebius*, *Page* 353. Touching the Communion, there are Sundry Observations and Customes, for though in a manner all the Churches throughout the World do Cellebrate and receive the Holy Misteries, every Sabbath day after other, yet the people inhabiting *Alexandria* and *Rome*, of an Old

Tradition do not use it; the *Egyptians* Adjoyning unto *Alexandria*, together with the inhabitants of *Thebais*, use to Celebrate the Communion upon Sunday, yet do they not receive the Communion as the manner is among the Christians; for when they have banqueted and filled themselves with sundry delicate dishes, in the Evening after Service they use to communicate; so that you see in those days, almost all the Christians in the World did keep the Sabbath, and the Sabbath-keepers were the best Christians, and were most careful of Christs Ordinances, when the Sunday or First-day Observers were rude and extravigant, contrary to the manner of the Christian Sabbath keepers.

In your fourth Section, you charge me with a desperate Sanguinary principle, wondering *that any man that hath the least fear of God should hold such a principle, because verily*, you say, *threatnings and slaughters are breathed forth by it against the disciples of the Lord Jesus, as ever they were by* Saul, Acts 9. 1.

Comparing your words with my own innocency in this matter, it was my purpose not to answer a word, but for the sake of the Simple, that are ready to believe every word. Take this short Reply,

It is strange that you should hold Communion with Persons of this principle for so many years, and proffer the same still, although (as you say) it breaths out threatning and slaugh-

ter againſt the diſciples of Chriſt; and you wonder that any that have the leaſt fear of God ſhould give entertainment to ſuch a principle: And alas, this Clamour is not againſt me, but againſt God, for you know that I aſſert nothing in this matter, but what the Lord hath ſaid: And oh! what a piece of madneſs is this? for any man to imagine that God made unrighteous and bloody Laws, ſuch as would make men mad Perſecutors, like *Saul*; & you know that many Sabbath-keepers with my ſelf, do hold Communion with ſuch of our Brethren that are not Sabbath-keepers, which proclaims your folly and raſhneſs in this matter: And I know, that all the Chriſtians that know me, though they differ from me in the Sabbath, will acquit me from this your clamor, and ſo will your own heart if it be not hardned through the deceitfulneſs of ſin: neither have I writ any thing in my Book of the Sabbath, that doth in the leaſt favor of perſecuting Principles; neither had I concerned my ſelf at all with the penalty annext to the fourth Commandment, but that ſome, through great ignorance, did make it an Argument againſt the Sabbath: But behold, how he leaves this mountainous charge of a ſudden and ſettles himſelf upon a mole hill, even a ſtrife about a word, *viz.* the word *Moral*; and for want of matter to wrangle with, fills up 5 pages of his book with it, for he ſaith, *That Perſons of our Perſwaſion do uſe this word ſo much, as if we had learned but little elſe but the bare word* Moral.

If

If we have learned this Word, you have wasted your time in telling us the meaning of it for sure if we have been learning but little else, we might have learned this word without your help; but seeing you judge us so empty of true Learning, fill your self with this word, *Matth.* 5. 22. *But I say unto you whosoever is angry with his Brother without a cause, shall be in danger of the Judgment, but whosoever shall say unto his Brother Raca, shall be in danger of the Councel, but whosoever shall say thou fool, shall be in danger of Hell Fire.* You complain of the word Moral as not being Scriptural, & yet take the liberty to use several words that are more unscriptural words, and can use the same again and again, in this very Book, have pity upon your own Reputation, and do not thus Combat with your self; you would have us to explain our selves when we use the word Moral, least we should be thought to beguile through Philosophy.

Answ. You have shewed your skill at once in Philosophy and Divinity too, by bringing in *Coloss.* 2. 8. To this Case, and what need you be so affraid of good Manners? which the word Moral signifies, and what kind of Philosophy is this? that beguiles with good Manners, and though you use the word Moral a hundred times, I will not be so uncharitable as to think you will beguile through Philosophy; though I am sorry to see you trifle away precious time

in

in a hot dispute with your self, and against Gods Law.

Your fifth Section begins with my Assertion that all the ten Commandments, had the penalty of Death annexed to them, to be inflicted by the Magistrate, which is an evident destinction between Moral Laws, and Laws Ceremonial, there being not one Ceremonial Law that hath the penalty of Death upon it, to be inflicted by the Magistrate, to this you oppose, *Exod.* 19. 12. *And thou shalt set the Bounds to the people round about, saying take heed to your selves that ye go not up into the Mount, or touch the Border of it, whosoever toucheth the Mount, shall surely be stoned or shot through, whether it be Man or Beast*; From whence you conclude that we must make this a Moral Law, or else that the penalties annexed to the ten Commandments, are no distinguishing Marks of their Morality.

Answ. Your labour is lost in bringing the Text in *Exod.* 19.12. Because this was a Law for the present time, and a Law extraordinary, it was not an Establisht Law to remain in that Church, but was given at that instant, that the people might keep their distance and stand as it were at the Barr, whilst the Judge of all the Earth proclaimed his Law to the whole world, and that the people might see that they could not come near this Righteous Judge without a

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Mediatour; *Exod.* 20. 19. *So likewise* Jericho *was accurſed by the Command of the Lord, and* Achan *was ſtoned to death for taking the accurſed thing by the appointment of the Magiſtrate, and yet it was lawful afterwards to take the* Spoyl *of their Enemies, Joſh.* 6. 17. *Chap.* 7. 24, 25. This was a Law extraordinary for the preſent Seaſon; and what man intoxicated? will bring ſuch Extraordinary Laws, as if they were the ordinary Rules for the Church of God to obſorve. I was not curſing at all of ſuch Extraordinary Laws, given for this or that inſtant, but of eſtabliſhed Laws, that were to ſtand as their Rules both for Worſhip and Converſation. And ſhew me any ſuch Law that is Ceremonial or Typical, that ever had the penalty of death upon it, to be inflicted by the Magiſtrate, but this you could not do, and ſo was forced to bring this impertinent inſtance, which might ſerve to beguile the unwary, but all in vain, and all you Build on this Miſtake falls to the Ground.

And becauſe I ſaid that the penalties annexed to the Moral Laws, did evidently deſtinguiſh between Moral and Ceremonial Laws, hence you conclude that the Sabbath was but a Ceremony, till given at *Sinai*. becauſe we read not of this evident diſtinction before. To this I anſwer, though we read not of it, yet it will not follow that there was no ſuch diſtinction, and if there was no ſuch diſtinction till the Law was given on *Sinai*, it will not follow that

the Sabbath was a Ceremony, we find no penalty of death for Man-stealing, before the Law was given on *Sinai*, will it therefore follow that stealing was a Ceremony, till the Law and penalty was then given, and many more of these Absurdities will follow if your inferences be granted. Besides, though I said that the penalties joyned to the Moral Laws, did evidently distinguish them from the Ceremonial Laws, it will not therefore follow that this is all that is to distinguish them from Ceremonial Laws, they are Table Laws, Heart Laws, given with an Audible voice from Heaven, in the hearing of many hundreds of Thousands, writ with the Finger of God, and are Holy, Just, and good in their own Nature, *Deut.* 4. 36. *Rom.* 7. 12. And that you may the better discern between Laws Moral and Laws Ceremonial, tremble at this Word, *Deut.* 4 9, 10. *Only take heed to thy self and keep thy soul diligently, least thou forget the things that thine Eye have seen, and least they depart from thy heart all the days of thy Life, but teach them thy Sons, and thy Sons Sons. Especially in the day when thou stoodst before the Lord thy God in Horeb, when the Lord said unto me gather me the people together, and I will make them hear my words, that they may learn to fear me all the days that they shall live upon the Earth, and they may teach their Children; and with this Compare,* Mal. 4. 3. 4.

You say, *that if this distinction between Moral and Ceremonial Laws be brought in, then if Gods People will not keep this Sabbath here, they shall be sent into another world to keep Sabbath there*; But to live is Christ, and to die is gain, *Phil.* 1.21. *A Christian will say as* Paul, But none of these things move me, *Act.* 20 24.

Answ. The Saints are afraid of Gods Judgements though you are not moved at them; and you pervert *Pauls* words, for he was not moved at any suffering he should meet withall, for testifying Repentance towards God and Faith towards the Lord Jesus Christ, *Acts* 20. 21. But you would make us believe, that you own no such thing as Repentance towards God, because you are not bound to keep his Laws; they are the old Covenant (as you call them) and are abolished, and it would be your gain to suffer for breaking of them; but *David* saith for in keeping of them there is great reward, and blessed are they that do his Commandments, that they may have a right to the Tree of Life, and may enter through the Gate into the City, when the breakers of them are left out, *Rev.* 22. 14, 15.

And why do you thus abuse the Reader, by endeavouring to make him believe that you could suffer for the Breach of Gods fourth Commandment, when your own Principle is otherwise, for your Principle will carry you forth

to

to keep any day that the Magistrate Commands

And whereas you say that the Woman mentioned in *Rev.* 17. 6. *Was drunken with the Blood of the Saints and Martyrs of Jesus*, yet you have not read of any whose Blood was poured forth for not keeping the Sabbath, to which I answer, that here you have witnessed a good Confession, though against your will, for there were never any such Martyrs in the World, as suffered as evil doers, or for profanning the Sabbath, what kind of Martyr then would you be, that can suffer for breaking the Sabbath, seeing no Martyr ever suffered for such a black Cause. And although you never read of any one that had his Blood poured forth because he kept not the Seventh day Sabbath, yet I know a man that had his Blood poured forth, because he kept not the first day; and the drunken woman is one with you, for the observation of the first day, and strictly Commands it. And the Sabbath-keepers have been great sufferers from the observers of the First day, whilst they have been following of Christ as dear Children, working in the six days and resting the seventh, but here I reflect not upon all that keep the first day, but only on such as smite with the Fist and cry Peace, as you smite with the Tongue and cry Gospel.

Your next quarrel is with Mr. *Sellers* and my self, against our Judgement on this Text,

1 Tim.

1 *Tim. chap.* 1. 8, 9, 10. namely, that the Apostle confirms all the Penal Laws annexed to the ten Commands, for you think that Prophaneness may be meant, the offering up of children unto *Moloch*, which prophaneness you say was punished with death, *Lev.* 20. 2, 3. but alas, you are greatly mistaken, for this is not called prophaneſs, so as to distinguish this sin from all other sins, but is prophaneness as all sin is; but this sin was Murther, and in the Apostles days there was no *Molech* to offer Children to; and I pray you, what are these penalties that are added to these new Laws? according to the Gospel (which you fancy) what were there new Laws, and the old Penalties added to them? or are these new Laws such as were not made for a righteous man? but for ungodly, unholy, prophane, Murtherers of Fathers and Murtherers of Mothers, Man slayers, Whoremongers, Sodomites, Men-stealers, Liars, perjured persons; Were your pretended new Commandments made for none but such? this Text lies so plain against you, that you could not speak your own principle plainly; and so in this place you are forced to let the nine Old Commandments stand with their Penalties, and cavil about the Sabbath because it is not expresly mentioned, when as you might as well Except against the first Commandment and the second, and the fifth and the tenth Command-

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ment, for they are none of them expreſſed, but plainly implyed (unleſs you think that they are Cerem nies likewiſe) and though you vainly ſet the Goſpel againſt the Table-Laws, and the penalties thereunto belonging; yet the Apoſtle doth Eſtabliſh them, to be according to the Goſpel of the bleſſed God. For in that he doth Eſtabliſh the penalties of the Law, he doth Eſtabliſh the Commanding power of the Law, and it is a prepoſterous thing to imagine that new laws and new penalties were given out for Magiſtrates to put in Execution in the Primitive time, when there were no Magiſtrates in the Church, to put them in execution, the Church of God then being in a ſuffering perſecuted ſtate.

Your next Sect. is full of Vinegar and Gall, but I deſire that I may anſwer in a Spirit of Meekneſs: The Ground of all this clamour againſt the Lords Servants with my ſelf, is, becauſe I do aſſert in my other Book in (*P.* 51) that no penalty of death could be inflicted upon any, for the Breach of the fourth Commandment, but by ſuch Magiſtrates as Ruled by that Law which gave forth the penalty, and that this penalty is only to be inflicted on wilful offenders, for no Law of God inflicts the penalty of death by the Magiſtrates for ſins of ignorance, and at this day the people are ignorant of the Sabbath, ſo that the penalty of Death doth reach them no more, then it doth a man that kills another ignorantly or unawares. To

To this you say, *That here dissenting Christians may see to whom they stand obliged for the Preservation of their Lives, even to God and his Wise and gracious Providential dealing, who keeps Power and Rule out of these Mens hands; Now we suffer the loss of Goods, but then our Lives would lie at stake; Now we are chastised with whips, but these men would chastise us with Scorpions, and therefore the dissenting Christians have ground to pray,* From such Magistrates, Good Lord deliver us.

Answ. Why do you take the Name of the Lord in vain; Hath not God promised to give Judges as at the first, and Councellors as at the Beginning? and they were such as I speak of, and such as these the Saints daily pray for, they were such as ruled by Gods Law, and executed the penalty of it upon presumptuous and wilful offenders; What are your Prayers turned against Gods Ordinances of Magistracy, and against his Promise of restoring of it to its former Glory? and we are so far from Persecution in this matter, that we have exempted all Christians from this penalty, knowing, *That when Judgement returnes to righteousness, all the upright in heart will follow it:* Neither do I know any such Christians as are presumptuous and wilful sinners against God: *For if we sin wilfully after we have received the knowledge of the truth, there remains no more sacrifice for*

sin,

sin, but a certain fearful looking for of Judgement, and fiery indignation that shall devour the Adversaries: It was he that despised Moses *Law that died without Mercy,* Heb. 10. 26, 27, 28.) It was not Dissenters for Christs sake, or ignorant ones, but presumptuous wilful despisers: And oh! how foolishly have you charged God? as if he should make penal Laws so bloody, cruel and persecuting, for you know that in this case that I did assert nothing but what is written in the Law of the Lord: and will mortal Man be wiser then his Maker? *Job* 40. 2. *He that reproveth God, let him answer it*: And the Lord knoweth, that I did not design the least degree of Persecution, or inflicting of any penalty upon any Christian that differed from me in judgement, neither is there any thing in my words that hath the least look that way; neither had I spoke a word about the penalty, but upon the desire of some opposers of the Sabbath, who went about to abolish the Sabbath, because it had such a penalty laid upon it, and to asperse us, as if we were for stoning those that did not keep the Sabbath; upon which I took an occasion to wipe off this dirt, by giving a faithful and brief Account of my Judgment grounded upon Gods plain Word in this matter; but behold how this poor creature casts dirt and filth on Gods Law, and on his Servants, being in a chafe because he cannot Answer our Arguments

guments for the Sabbath (or his own) or else his mind is so blinded, that he is become desperate.

And behold how he struggles to make a Contradiction in Mr. *Sellers* his words, because he saith, that if the Sabbath-keepers were Magistrates they might suspend Executing according to *Nehemiah's* Example, when the People transgressed the fourth Command, and again said that the Apostle confirmed the penalties in the 1 *Tim.* 1. 10.

Here is no Contradiction at all, for the Penalty is only on wilful presumptious Despisers of Gods Law, but they were not such in *Nehemiah's* time, but this Moderation doth not please Mr. *Cowell*, because he cannot make us bloody men by our Principle, or Practice, though he wracks the words upon Tenterhooks, and then brings out a shapeless Contradiction, where there is nothing but Harmony, but I will hasten through this Mire and Dirt, which he casts up against the Truth, and against the Children of the Truth, passing over his ugly Pararel between the Lords Sabbath and the Sacrament of the Altar, and the Lords Penal Law, and the burning of those that would not confess the Sacrament of the Altar; and although I have said enough to still this Charmer, and to clear my own innocency, in this which he layes to my Charge, in the eyes of all the faithful, yet seeing that he hath bewrayed so much of his own ignorance, (and it is well if

it be not Malice) I am necessitated for Truths sake, and for the sake of the Weak, to go over again with him about the same matter; for though he pretended as the first to be somwhat squemish to touch on this string, yet by length of time he seems to be delighted with this Base.

The next thing that is laid to my Charge, is that I said that if Persons should commit the sin of Murther, or Curse Father or Mother, or willfully prophane the Sabbath, all that the Church could do in this Case, is to reprove and reject them, but the Penalty must be left to the inlightned Magistrate, at which time there will be very few, if any Sabbath-breakers, for if men that hold every day alike, can constantly keep the first day that hath no Penalty upon it, but the forfeiture of a little Money, what will they do when their lives ly at stake, this Mr. *Cowell* concludes is a desperate Sanguinary dictate implying that we must have Magistrates to be our Slaughter-men, killing of Persons that dissent from us, doing the work of Satan and Antichrist; and he draws a Parallel between such Magistrates and those in the Marian days, concluding that thousands with himself will suffer, to make work for these Magistrates, and that we are for puting those to death that never kept the Sabbath, and are ignorant of it, and cannot in conscience observe it, and least there should not be help enough against us from those that go by the name of

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Christians, he calls upon the Mahumetans and Pagans to look about them, and behold the danger that their Lives are in.

Behold how this degenerated man foams out his own shame, and see the sad effects of his Apostacy, no men more cruel then those that do betray their trust, after he hath done violence to Gods Law, and us his Servants, his own fears seems to follow him, so that he calls upon the Turk, Pope and Pagan for his Assistants, and to make them all his friends, but enemies to Gods Law, and us his poor Servants, he makes an out-cry against the Law of God, and against us as most desperate sanguinary men, by which means we are exposed to be the scorn and rage of the whole world: but let all that reade his Book compare it with Gods Word, and our Principles and Practices, and then we are safe and free from all this noise and clamour.

And as for that word in my former Book, which he wracks and rests, contrary to the true sense of my words going before, namely, What will they do when their Lives lie at stake? I spoke it not in the least to signifie, that my Judgement was, that the Lives of ignorant Sabbath-breakers would be in danger, for that I had in the words before utterly denied, but I spoke as answering to the folly of some, that held every day alike, and yet constantly

ſtantly kept the firſt day, rather then venture the loſs of a little money, and yet made as if they were in danger of the penal Law annexed to the fourth Commandment, when as their own practices proclaimed that they would ſecure themſelves (if the penalty was as they immagined, becauſe then their Lives lay at ſtake, for if they can keep the firſt day now at the command of the Magiſtrate, rather then ſuffer the loſs of a little money, they would be ſure to keep the Sabbath if the Magiſtrate commanded it, rather then run the leaſt hazard of their lives, and I make no queſtion, but Mr. *Cowells* heart doth tell him as much, if ſhame would let him ſpeak; for ſurely he that can keep the firſt day now at the command of the Magiſtrate, rather then incur a ſmall danger, would keep the ſeventh day if man commanded that, rather then incurr a greater danger, unleſs he thinks the ſeventh day is the worſt of days, becauſe God hath commanded it; and was ever ſuch a piece of folly, and wrathful madneſs ſeen in print? As to go about to make men believe, as if we were for bringing Perſons to the ſtake, as in the Marian days, becauſe I uſed this word, what would they do if their lives lay at ſtake, for by this word ſtake, I only meant danger, and not their being deſtroyed at a ſtake, for then they would be paſt doing any thing;

for their own Preservation, for by the word *Stake* here used by me, is meant meerly danger, as any man unprejudiced, that understands plain *English* will easily acknowledge; and I spoke it as *I* said before, to shew the folly of those Mens Conceptions about danger that might befal them, in case the Sabbath was commanded by the Magistrates, because their own Principles were such, that they could keep any day at Mans Command rather then suffer, and so contrary to all reason, that they should run the hazard of their lives; And besides, I had said before, that the Penalties of the fourth Command were only to be inflicted on wilful Offenders; and I meant according to the Scriptures such as sinned so wilfully, as that there remains no sacrifice for their sin; such as despised Gods Law, and sinned presumptuously against him, which is the great transgression, or the *S*in against the Holy *S*pirit; for wilful despiteful sinning against the first Table, is the unpardonable sin; for a man to curse God despitefully against light and knowledge, or worship idols, or blaspheme his Name, or prophane his Sabbath; I say, to do all this, or any of this against clear light, wilfully and maliciously, it is to sin the unpardonable sin, and it is despite to the *S*pirit of Grace; and this was the case with the Man in the Wilderness, that was put to death for Gathering of wood on the Sabbath

ath-day; he knew it was the Sabbath, and et he would presumptuously and wilfully pro-hane it, *Numb.* 15. 33, 34, 35. And so the ustice of God shined transparently in the pe-alty that was executed upon him, although ou so daringly pour Contempt upon it; for lthough the sins of the second Table are great ins, and all against God, yet not so great and o immediately against God; for the first able commands our love to God, and wil-ully and maliciously to transgress it, is to hate God, and do despite to the Spirit of Grace, and t seems apparent, that so it was with that mi-erable man that perished in the Wilderness, nder the wrath of God, as appears by the Word expressed before his Sin and Judgment, *ver.* 30, 31. *But the Soul that doth ought pre-sumptuously*, (or, with a high hand) *whether he be born in the Land or a Stranger, the same re-proacheth the LORD, and that soul shall be cut off from his People, because he hath despised the Word of the LORD, and hath broken his Com-mandment; that soul shall be utterly cut off, his ini-quity shall be upon him*; And with this text agrees the Author to the Hebrews, *Heb.* 10. 26, 27. 28. 29. *Prov.* 19. 13. Which accords with that sure Proverb, *He that despiseth the Word shall be de-stroyed, but he that feareth the Commandment shall be rewarded*; & this is remarkable likewise, that the penalty of death for presumptuous sin

is laid upon the Gentiles as well as the Jews, it is for the ſtranger, as well a ſhim that is born in the Land; and this is remarkable again, that there is but this one preſident in all the Scripture of any man that was put to death in a Magiſterial way for prophaneing the Sabbath, and this was upon a preſumptuous Sinner, which ſhews the ſilly of this man. that makes ſuch an outcry againſt the Sabbath, as if it naturally led to ſhed the blood of multitudes of innocent ſouls, but ſeeing he is thus bold as to reflect and diſparage the Law of the Lord, I make no queſtion, but the Lord in his own time and in his own way will ſpeak with him, and all the hurt I wiſh him, is repentance unto life for all all his hard ſpeeches and reproaches caſt upon the truth and us, and here the Reader may ſee that all his building ſtands upon Sand and Mud of his own raking together, and is all Moultred down. For I ſaid nothing but the word of the Lord, that death was for wilful ſinners, or ſuch as ſin in deſpite, and if ſuch as theſe he accounts Martyrs, the more is his ſhame.

And further to ſhew the greatneſs of his ignorance (or worſe) he makes us equal with thoſe in the Marian dayes, becauſe we hold that the Church can but reprove and reject thoſe that come under the guilt of the penal

Laws,

Laws, and it is the Magistrates work to Execute the Penalty es; which is the professed principle of all the Churches, for if a Church-Member should commit the sin of Murther or Theft, they would reject him, and leave the Penalty to the Magistrate, but this he tramples on, as a most desperate Popish principle in (*Page* 41) and if the Church to whom he belongeth, and those that are in Communion with him, will suffer him thus to slander and besparter us, yet one would think they would not suffer their own principles thus to be trampled on, though he doth it thus madly to do us a mischief, like the man that set his own House a fire to burn his Neighbours.

And see in (*Page* 42) how like the foolish Woman, he pulls down his house with his own hands, for he saith that there was no offer of Repentance to be made to such as come under the penalty for Sabbath-breaking, but according to the Author to the *Hebrews*. *He that despised Moses Law, died without mercy, and this the Author to the Hebrews brings to demonstrate the unpardonable sin*; and yet before he makes such to be Conscientious, and dissenting Christians, but now he hath spoke the truth (though against his will) he tells us who they are that incurr the Penalty for Sabbath-breaking, they are only such as sin in despite, or sin wil-

wilfully, and ſo are to die without mercy, and yet we for ſpeaking the ſame thing muſt be condemned as bloody Perſecutours, and Turk, Pope, and Pagan muſt be rallied up againſt us.

And before I paſs on any further, let the Reader take notice, that he having ſhot ſo long arrovers againſt us, he now ventures to let fly moſt deſperately at God, Law, for he ſaith that the offer of Repentance and acceptance comes in the way of another Covenant then that from Mount *Sinai*, which the Apoſtle *Paul* tells us Genders to Bondage; *Gal.* 4. 24. By which words he plainly ſpeaks his mind, namely, that the Covenant from *Sinai*, is ſo far from offering or accepting Repentance, that it Genders to Bondage.

Anſw. The Apoſtle doth not in the leaſt intend by theſe words, that the matter of theſe words Gendered to Bondage, but the Covenanters, the people that promiſed to do all that the Lord had ſaid, it is *Jeruſalem* that is now in Bondage with Her Children, *verſe* 25 ſo the Author to the Hebrews ſpake after the ſame rate, Chap. 8. 7, 8. For if the firſt Covenant had been faultleſs, then ſhould no place have been ſought for the ſecond, but where was this fault? He tells you in the next verſe, but finding fault with them; ſo the Apoſtle *Paul* ſaith in *Rom.* 8. 3. *For what the Law*

could

could not do in that it was weak through the flesh, not weak in it self, but weak through the flesh; so that Gods Covenant was not weak or faulty, or Gendring to Bondage in it self, but it was the Covenanters that was weak and feeble, and did Gender to Bondage, for let God be true, and every man a Lyer; and if there be no Repentance nor acceptance in the Covenant from Mount *Sinai*, then how is it that God promises to be the God of his People, and that they should be a Kingdom of Priests to him, and a peculiar people; could this be without acceptance of their Repentance? God promises in the Covenant to shew mercy unto thousands to them that love him, and keep his Commandments, but it seems a man may love God and keep his Commandments, without ever having the proffer of repentance or acceptance of repentance, the sum of this Covenant (as Christ saith) is to love the Lord with all our hearts, and all our souls, but this may be done without repentance by Mr. *Cowells* new Doctrine, and to have God for our God, shewing mercy unto thousands, to love God and our Neighbour, it all Genders to Bondage. *David walked at liberty when he kept Gods Precepts*, and yet it Genders to Bondage, he saith, that the Law of the Lord is perfect, converting the soul, and *Paul* had not known sin but by the Law; but conversion it seems may be without Repentance or acceptance, this law is,

perfect but very imperfect, for it Genders
Bondage, and many such absurdities will follo
this sottish opinion (but to many of these) fe
this saith the Lord to the *Eunuchs* that keep m
Sabbath, and chuse the things that please m
and take hold of my Covenant, even unto the
will I give, within my house, and within m
walls, a place and a name better th n of So
and Daughters, I will give them an everlasti
nam e that shall not be cut off, *Isa.* 56. 4,
Oh here is acceptance in everlasting Arms!
Name better then of Sons and Daughters
those that keep the Sabbath, which Gende
so much to Bondage, which makes all the othe
nine Commandments Gender to Bondage, fo
there was not a word against the other nine t
the Light of the Sabbath shined forth, but
the Reader would have further Light in th
Covenant, let him pray and tremble at God
Word, and read Mr. *Bampfields* Book, Intitul
All in One.

Mr. *Cowill* you conclude that those h po
crites that keep the Sabbath for fear of the Pe
nalty, & if this be true, what do you think of al
those that keep the first day for fear of the Penal
ty? though they hold in principle that ever
day is alike; certainly those of this principl
will not take it well at your hands, that yo
have condemned them for hypocrites in this

place

place of your Book, when elsewhere you do acknowledge them to be good Christians, and such as you hold Communion with.

As for your story about the power of the Magistrates to shew that they are not concerned in Matters of the first Table, but only of things relating between man and man, it is besides our present Controversy, only I think meet to let you know that in this, (as in other things) you are Corrupted, for when God gives Governours as at the first, and Counsellors as at the beginning, they will govern as at first, and Magistrates abuse of their power in Religious matters takes not away the lawful use of it, for God hath by penal Laws secured his own name as well as your Goods: and how ridiculous are you, in the close of this discourse, in saying that Sabbath keeping did inevitably lead men into Sanguinary principles when *Jehovah* himself commands the Sabbath, did the Holy, Just God give the Sabbath in Mercy to man, and yet was it inevitably to lead them into principles of Butchery and Slaughter? This is, as if I should say to Mr. *Cowell*, be sure you break all the ten Commandments, and keep none of them, for the penalty of death is upon those that willfully offend, and you will be lead inevitably to be bloody and persecuting: Just such Monstrous Councel he

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gives, and yet himself did a little before conclude that such as were capable of the penalty were to die without mercy, and uncapable of repentance, and so all this stir that he hath made, is to Plead stoutly against Gods Law, and those that walk in it, and in the behalf of those that sin wilfully, or sin unto death, that they are not capable of repentance, as naturally flows from his own words; *Paul did not shun to declare the whole Councel of God, and said no other things, then were written in the Law and the Prophets, believing all things that were written in the Law and the Prophets*, Acts 24. 13. But here is another manner of Counsellour come out, that Councells all people to break Gods Commandments, or to prophane the Sabbath, for he that offends in one point is guilty of all; when *Israel* broke the Sabbath, the Lord saith, how long refuse you to keep my Commandments and my Laws? So that to break the Sabbath is to break Gods Commandments and Laws, yea, he tells you, that the Covenant from *Sinai* Genders to Bondage, *Exod.* 10. 28. *Jam.* 2. 10. It holds forth no repentance nor acceptance of Persons that repent, but its direct tendency is to lead persons into bloody or Sanguinary Principles, and to lick over this ill-fashioned piece of folly, he hath deviled a new Liturgie, or set-form of prayer,

(as

(as before minded) fit for himself and all that are like him, that they may joyntly pray to be delivered from such Magistrates as were at the first, that ruled according to Gods Law. *But he that stops his Ears from hearing Gods Law, his prayer shall be abomination*, Prov. 28. 9. *And woful is the State of those Prophets that thrust the People out of the way which Jehovah commanded them to walk in*, Deut. 13. 15. *And if he that breaks the least Commandment, and teach men so to do, shall be counted least in the Kingdom of Heaven*; How Contemptible and base shall teachers be? that have departed out of the way, and caused many to stumble that have been partial in the law and have corrupted the Covenant, dealing treacherously every man against his brother, by prophaneing the Covenant, *Mat.* 5. 19. *Mal.* 2. 8, 9, 10. *For that Prophet that presumes to speak a word in the Name of the Lord which he hath not commanded, shall be Cut off*, *Deut.* 18. 20. But this poor deluded is so far from speaking according to Gods Commandment, that he presumes to write a Book against Table-laws.

Again, let the Reader take notice that after he hath advised all men (as before was shewed) to break Gods fourth Commandment, he swings himself on a sudden as far as *Germany* to fetch Linsy-woolsy and a Swinish Excrence, as also to shew what a great Error it is for men to hold it unlawful to marr the corners of their Beards,

conclu-

concluding there is the same ground to forbid Swine-flesh, or the wearing of Linnen and Woollen, and the Marring the Corners of their Beards, as to forbid the prophaneing of the fourth Commandment, for these are commanded by the same Law that commands the Sabbath, even the Law of the Old Covenant, and so the practice of the Sabbath is dangerous, but unto this trifling talk I thus answer.

You cannot make one Hair white or black; but if you think it such a great Error to keep a Beard that God well made, unmarred, then you must marr your own, for it is a great Errour to have a handsom Beard, and a vertue to have a Beard marred, it seems by this story; But alas, you err in this likewise, for this maring of the Beard is forbidden with cutting the Flesh, and making marks in the Flesh for the dead, which was done by the Heathen in an Idolatrous manner, and the reason is given to prevent this Idolatry. (I am the LORD) *Levit.* 19. 27. 28. So in *Levit.* 21. 5. *They shall not make baldness upon their Head, neither shall they shave off the Corners of their Beard, neither shall they make any cuttings in their Flesh, which Cuttings are for the dead*, (as before are said) so that Idolatry is forbid in those Scriptures, and so by your reckoning we must stand

clear

clear from keeping the Sabbath, becauſe it leads from Idolatry, and the keeping of the ſecond Commandment, and what danger is there in denying to wear Linſ-Wooliy? Why did not you ſhew it, if it be ſo dangerous? I do think if any ſcruple the wearing of it, he had better forbear wearing of it, then ſin at a venture; for Linnen alone, and Woollen alone, wears beſt; but to make it an indiſpenſible duty, I ſhall not undertake, and yet I queſtion not but there is divine teaching in that word, *Lev.* 19. 19. *Thou ſhalt not let thy Cattel Gender with diverſe kinds, thou ſhalt not ſow thy Field with mingled Seed, neither ſhall a Garment mingled of Linnen and Woollen come upon thee.* And as for what you ſay about Swines-fleſh, you know we hold that the Law againſt it was one of the Stones of the Partition Wall, between Jew and Gentile, yet ſuch was the tenderneſs of the Apoſtle *Paul* that he would eat no Fleſh whilſt the world ſtood, rather then offend his weak Brother, ſo that you need not fall ſo much in love with your Bacon, as to ſend truth out of your Coaſts to ſave it, for the ten Commandments are caſt away by you to prevent the loſs of Bacon, and a Mar'd Beard, but I ſhould mark Paper if I ſhould ſtay here and anſwer you according to your folly; but the way to prevent the fear of loſs, by keeping

Gods

Gods Commandments is to pray with *David*, *Incline my heart unto thy Precepts, and not to Covetouſneſs*, Pſal. 119.36.

And whereas you pretend that there is as much ground for any Ceremony, as for the Sabbath; This ſhall be anſwered more fully hereafter: as alſo that the Sabbath leads into the Ceremonial Laws, becauſe they are all Laws of the Old Covenant, by which it appears, (by this way of Reaſoning) that if a man keep any one of the ten Commands, he is in danger of all the Ceremonies, and therefore he muſt break them all; as you would have him break the Sabbath; To prevent this miſchief, which is ſo monſtrous, it needs no Anſwer; but to ſhew the Eminency of the Ten Commandments above the Ceremonial Law, let every enquiring ſoul read conſiderately that Text, in *Deut.* 4.9, 10. *Only take heed to thy ſelf, and keep thy ſoul diligently, leſt thou forget the things that thine eyes have ſeen, and leſt they depart from thine heart all the days of thy life, but teach them thy ſons, and thy ſons ſons, eſpecially in the day that thou ſtoodſt before* Jehovah, *thy God in* Horeb, *when* Jehovah *ſaid unto me, Gather me the People together, and I will make them hear my words, that they may learn to fear me all the days that they ſhall live upon the earth, and that they may teach their Children*; ſo that as long as *Iſrael* liveth upon the Earth; or even

Ten

Ten Commandments, *ver.* 13. *I will teach them the fear of the Lord*; and these in a special manner must be remembred, *Mal.* 4. 3, 4.

As for your Prayer which you speak of, which you uttered before God, for direction whether you should keep the fourth Command or break it, and the Scriptures that came upon your mind.

My Answer is in the words of the Wise, *It is a snare for a man to devour that which is holy, and after vows to make enquiry*, Prov. 20. 25. And whoever they are that put the stumbling block of their iniquity before them, and set up their idol in their heart, it is just with God to answer them accordingly; And if you had followed these Scriptures that were upon your heart, you had not been hurried away into such a Mist and darkness; if you should be so wicked as to ask God whether you might break the First, Second or Third Commandment, (as you asked whether you might not break the fourth) what kind of Answer could you expect? but according to the idol set up in your heart; if you had always been in the dark, the Case had been otherwise: but after clear light, for you to enquire of God, whether you might not prophane the Sabbath; Search all the Scriptures through, and see if you can meet with one soul that was enlightned in the Sabbath, that ever enquired of God, whether he should

ſhould keep it or no; as for the Scriptures that you quote, I ſhall paſs them by here becauſe you ſay you will mention them again.

The next thing you ſay that was convincing to you, was the Exercitations of Dr. *Owen* on the Sabbath; but you give not one Scripture ground, out of his Book; What! Satisfaction from Dr. *Owens* Book to break one of the ten Commands? And yet can you not bring one Scripture out to the Reader; but out of nothing a man can make nothing; you ſhew your Craft in ſhrowding your ſelf under a great Man, in ſtead of the Truth; and the ignorant may think that you ſee great matters in his Book; but whatever you ſee, you are not a Blab of your Tongue in this Matter; But truly for my part I never ſee a Piece ſo unlike Mr. *Owen* in all my life, for it did hang ſo ſtrangely together, that thoſe that were great followers o him could not tell what to make of it; I ſpeak not in the leaſt to diſparage Mr. *Owen*, for I know he is a man of great Parts, but what can a man do in a bad Cauſe? Truth is ſtrongeſt, and if wiſe men oppoſe it they Commonly ſhew the moſt folly, but whoever deſires to try the ſtrength of Mr. *Owen's* Exercitations, let him read Mr *Bampfields* Book on the Sabbath; And what kind of Canting is this? For you to ſay you left the Son for a

ſer-

ſervant? Is not the Controverſie about Gods Law? and if ſo, then you reckon it your errour that you left Chriſt the *Son*, for God the Father; Did not Jehovah ſpeak the fourth Commandment with his own Mouth? How can you leave Chriſt for God, ſeeing he is God, and gave the ten Words as God on Mount *Sinai*, as ſhall be ſhewed? Did not the Apoſtles, and the firſt famous Church at *Jeruſalem*, that were firſt intruſted with the Myſteries of the Goſpel, all keep the Sabbath? what did they all leave the Son? Oh what ridiculous abſurdities doth Errour lead men into?

The next thing you inſiſt upon is, that you could not find any Command from Jeſus Chriſt for the obſervation of the Sabbath, given to the Churches of the Gentiles; and ſo in vain you produce ſeveral Scriptures, to ſhew that Chriſt is Head of the Church, (which you know) we believe; but that which you in er from hence is, That nothing is binding, but what Chriſt ſince his manifeſtation in the fleſh hath expreſly commanded; becauſe you think, if we take any of the Commands that were given before the Coming of Chriſt, we muſt take all, and ſo you propound this Expedient, which your ſelf formerly ſpewed up as deteſtable, as the only remedy; and as for the Scriptures you bring, they ſpeak nothing of this kind, and

what you infer from them, is what your self hath overthrown in your Books and many others, for to what purpose should you bring these *Scriptures*, unless you had answered to those things inferred from those Scriptures, especially you should have answered your self, shame should have made you do that, (if you could have done it) but to return you an answer.

Anſ. Is no Law in force without expreſs command from Jesus Christ as manifested in the Flesh? then you must hold it lawful for a man to marry his own Sister, Lawful to make Cuttings for the Dead, Lawful to remove the Antient Land-Mark, to let your Cattle Gender with divers kinds, and so bring Monsters like your Arguments, Lawful to go to a Witch for councel, that Women should wear Mens Cloths, or Men wear Womens Cloths, and many more such good wholsom Laws. Now if any man was so wicked as to practice all these abominations, and many more, all that you say stands firmly for him, for you are bound to nothing but what Christ hath commanded since his manifestation in the Flesh, and the reason that you give are, that if we have one thing from the Law then we are to have all, which is thus turn'd upon you; if you are for the command of Christ, then you must leave your Gift at the

Altar

Altar, and offer your offering to the Prieſt, and do all that the Scribes and Phariſees ſay, and ſo by this means, you will bring all the Ceremonies of the Law upon us, as well as the Law of the ten Commandments; but now you are in a thicket, but you have one ſhift more, and that is, that you muſt have a Command from Chriſt to the Churches of the Gentiles, and Jeſus Chriſt was never with the Gentile Churches in Perſon, for he aſcended on high, before thoſe (you call) Gentile Churches were in Being; how ſhould there be then a command from the Perſon of Chriſt to the churches of the Gentiles? (in your ſenſe) if you will have no command but what Jeſus Chriſt himſelf gave to the churches of the Gentiles, then you muſt be a Lawleſs one, for he ſo, gave no command to the churches of the Gentiles, and if you ſay that you mean ſuch commands as the Apoſtles gave them, then you leave the Son and go to the Servant, (to uſe your own expreſſion) and now notwithſtanding all this noiſe of hearing of Chriſt, you will not hear him in all things; but under the pretence of hearing of Chriſt, to preſerve you from the ceremonies of the Law, you bring your ſelf under the ceremonies, for Chriſt commanded them in the days of his Fleſh,

and so now you must fly from the four Evangelists, for if you take one Command you must take all; And whether will you run then? for Christ bids his disciples do all that the Scribes and Pharisees taught which sate in *Moses*'s Seat, and then bids them. Teach all Nations to observe all things that he had commanded them; but now you must not leave the Commission it self, for the Scribes and Pharisees taught the Sabbath, and Christ commands them to observe and do all that they taught, as they sate in *Moses*'s Seat; so that your next Refuge is to go to the Apostles for new Laws, for you must not hear Christ by your own Principle, for fear of Ceremonies; Well, if you will not hear Christ in Person, however you will hear him speak by his Spirit in his Apostles, but then it should be according to the Commission; and if so, then you must hear him speak by the Prophets, for the Spirit of Christ spoke in them; 1 *Pet.* 1. 10. And of all the Apostles who is the Lawgiver? or were they all Lawgivers? and which is most like to be a Law for all the World, the Epistles sent to private Churches or private Persons, that in after-time were gathered together, or that Law which was given on *Sinai*, with such a voice as might have been heard for many miles, with sound of Trumpet with shaking the Earth, and a voice out of the midst

midſt of the Fire, which Law was written by God himſelf, and ſo they had the preeminency above all other Scriptures; I ſay, which of theſe ſeem, by their Publiſhing, to be the Law for all Nations; I ſpeak not this to undervalue the Writings of the Apoſtle, but to ſhew the madneſs of this man in running into ſuch ſcriptureleſs Principles, and yet pretends highly for hearing the Perſon of Chriſt, whenas indeed the naked Truth lies here, *Chriſt* is the Head of the univerſal *Church*, and ſo it appertains to him, to give forth all the Laws that were ever given forth; but ſome were *Suitors* to one diſpenſation, and ſome unto another; *Deut.* 7. 9. But *Chriſt* the High Prieſt being come, there was a change of the Prieſthood; but for the Ten *Commandments* they are to ſtand for a thouſand Generations; for in all Governments there are ſome Laws that can never be aboliſhed, for if they ſhould, all falls to the Ground; and ſo I ſay in this caſe, take away the ten *Commands*, and down goes all Religion; and let him prove that can any Redemption by Jeſus *Chriſt*, that holds the ten *Commandments* were aboliſhed at his death, or if you were not under this Law you were not under the Curſe, *Gal.* 4 4,5,6, Neither was *Chriſt* made under the Law for you, nor under the Curſe, and ſo the bleſſing of *Abraham* can-

not come upon you, and whatever false Builders say, the true church is built upon the Foundation of the Apostles and Prophets, Christ Jesus the chief corner-stone, and Christ Jesus is the Head of all the Christians,, though you would make him head of none but those that believed since his coming, and who must be head of all the rest I pray you? must the church have no head? or must Moses a Member of it, be the head? so you make *Moses* equal with Christ, and this is to make the church a Monster that hath two heads, Christ is Head of the church, as he is Lord and Husband of the church; but if he was not Lord and Husband of the church till his Manifestation and Ascention, then the church that lived and dyed before the coming of Christ, were all converted and married to Christ after they were dead, for so it must follow if you say true. Those before the comming of Christ were christians, though the Disciples were first called so at Antioch; they were annointed Ones, *Noah* was Heir of the Righteousness of God by Faith, and a preacher of Righteousness by the Spirit of Christ, *Abraham* saw by Faith Christs day and was glad, the church in the Wilderness drank of the Rock that followed them, and the Rock was Christ. *Moses* Esteemed the reproaches of Christ

greater

greater Riches then the treasures of *Egypt*, Christ was with them in the Wilderness, and gave the Law on Mount *Sinai*, *Heb.* 11. 7, 8. 2 *Pet.* 3. 19, 20. *ver.* 24. 25, 29. 1 *Cor.* 10. 2, 3, 4. *Heb.* 12. 36, *Acts.* 7. 38.

And they heard him in the Wilderness, and all the holy prophets spoke by his Spirit, and why then should not Christ and the prophets be believed as well as the Apostles, but if men will not believe *Moses* and the Prophets, they will not believe though one rise from the dead, and to shew this Backslider, how his sin like the wind, hath carried him away; let him consider what a small Pocket-Bible he must have, for all the Law and the Prophets have no commanding Authority over him, for he saith if we take one Law, we must have all, and if so, the four Evangelists are gone likewise, for Christ commands ceremonies, and if he will have one command from Christ, he must have all; and for the *Acts* of the *Apostles*, it is a History, and there he will find the Apostle of the Gentiles in practise of ceremonies, and their examples have the force (as he saith) of a command, so that if he follow the examples of the Apostles of the Gentiles, then he must be in the practice of ceremonies, or else leave the *Acts* of the Apostles with this usual pretence, that the christian Religion was not throughly Established, so that now he must betake himself to the *Epistles*

and then consider how many of them will fall to his share for a Rule, for he must have Commands to the Churches of the Gentiles, one large Epistle to the *Hebrews*, and so he is not concerned therein, (though sometimes he will be medling,) the Epistle of *James* is directed to the twelve Tribes, and they were no Gentile Churches; *Peters* Epistle was directed to the scattered strangers, and so not to Gentile Churches, but to scattered Members of Christ, Jews or Gentiles, the first Epistle of *John* was not directed to the Church of the Gentiles, but it is most probable that it was sent to the Jews, (I mean, believing Jews) his second Epistle is to an Elect Lady, wherein he expresseth his great joy, that her children walked in the truth, as he and they received Commandment from the Father, 2 *John* 4. therefore this must not be to Gentile Churches, for they must have no Command from the Father (they be such wise Children) if this man say true; the third Epistle of *John* is directed to *Gaius*, and not to Gentile Churches; The Epistle of *Jude* seems to be sent to the believing Jews, for he tells of a Prophet, that the Gentiles were very ignorant of, *viz. Enoch* the seventh from *Adam*, the Book of *Revelations* was a Mystery, which was given to Jews and Gentiles, and to all that have an ear to hear; and how he will

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do to ſeparate duty from thence to the Churches of the Gentiles, I know not; but however he will find but a little portion of that Propheſie for his purpoſe; one of the Epiſtles of *Paul* is directed to *Titus*, and two others are directed to his ſon *Timothy*, who from a Child ſtudied the Law and the Prophets, 2 *Tim.* 3. 15. and was in the faith that was in his Grand-Mother and Mother, whoſe Grand-Mother in all likelihood was in the faith before there were any Gentile Churches, or Apoſtles of the Gentiles; The Epiſtle of *Paul* to *Philemon* is a requeſt for *Oneſimus*, that *Philemon* would receive him again; and the firſt and ſecond *Epiſtles* to the *Theſſalonians*, have but about three or four of the Laws of the ten Commandments expreſly in them, and they are not given as New Laws, but as the Old Laws of God, and this Church was began with Jews and Proſelites which did believe in Chriſt, and keep the ſeventh-day *Sabbath*, as *Paul* and *Timothy* did, which writ to them, ſo that there was no need of a new Command for the Sabbath to them, neither is there any thing in the Epiſtle to believing Gentiles, as ſuch, for they were Jews and Proſelites moſt of them, as appears in *Acts* 17. 1, 2, 3, 4. And for the Epiſtle to the *Coloſſians*; *Paul* is ſo far from giving new Laws (in your ſenſe) that he confirms the old Scriptures,

Col.

Col. 3. 16. *Let the Word of Chriſt dwell in you richly in all Wiſdom, teaching and admoniſhing one another, in Pſalmes and Hymnes and ſpiritual Songs*; Here the old Scripture, even the Pſalmes, is called the Word of Chriſt, and well it might, for it was the Spirit of Chriſt that ſpake by the Prophets; and in this Word of Chriſt is the Song for the Sabbath, and all the Ten Commandments; The Apoſtle *Paul* likewiſe informs thoſe *Coloſſians*, that his only fellow-workers unto the Kingdom of God, and ſuch as had been a comfort to him, were thoſe of the Circumciſion. *chap.* 4 10, 11. ſo that thoſe with *Paul* himſelf were *Sabbath*-keepers. and therefore it cannot be reaſonably thought that he makes void the ſeventh-day *Sabbath*, *chap.* 2 16. to which more ſhall be ſaid hereafter; and as for the Epiſtle to the *Philippians*, there is not one of the Ten Commands in it expreſſely, but many gracious Exhortations that implies them, as *Whatſoever things are honeſt, or whatſoever things are pure, or of good report*, chap. 4. 8. *And the Commandments of the Lord are pure*, Pſal. 19. 8. *And the Law is holy, and juſt, and good*, Rom. 7. 12. How then can you expect a Law here for the Sabbath expreſly, ſeeing here is not one of the Ten Commands

expreſſely

expreſly; and beſides, thoſe *Philippians* were ſuch as were Sabbath-keepers, ſuch as *Lydia* and her houſe who were converted on the Sabbath day, when *Paul* Preached to them, *Acts* 16. 13, 14, 15. So that it is vain to expect a command to theſe *Philippians* to keep the Sabbath, ſeeing they were converted on the Sabbath, and were faithful keepers of it.

And as for the *Epiſtle* to the *Epheſians*, it is manifeſt that their beginning was either of Jews or Jews and Proſelites, for when *Paul* came to *Epheſus*, he reaſoned with them in the Synagogue as his manner was to do on the Sabbath day.

And he was ſo accepted that they deſired him to ſtay, but at that time he could not, becauſe he was to go to the Feaſt at *Jeruſalem*, *Acts* 18 19,20,21. And when he returned again unto *Epheſus*, he found certain Diſciples which were only inſtructed in the Baptiſm of *John*, ſo that they were all Sabbath-keepers, unleſs you think that *Johns* Diſciples were taught by him to break the Sabbath, which is abſurd, and after they were Baptiſed, and had hands laid on them, that they might receive the Spirit, he ſpake boldly in the Synagogue among them for the ſpace of three months, by which you may ſee that *Paul*

and

and thoſe *Epheſians*, did keep the Sabbath, or elſe he had never been ſuffered to teach in the Synagogue, for the Diſciples and he did worſhip there, until divers that were hardened and believed not, but ſpake evil of the way before the Multitude, then he ſeparated with the Diſciples, which were the Worſhippers in the Sinagogue, theſe Chriſtian Sabbath-keepers, I ſay, he did then ſeperate and publiſh the Word of the Lord for the ſpace of two years in the School of *Tyrannus*; ſo that all they that dwell in *Aſia*, heard the word, which ſhews likewſe that the other ſeven Churches in *Aſia*, in their pure ſtate were like this of *Epheſus*, who was the firſt of the ſeven, *Acts* 19. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10. *Rev.* 2. 1. And the Apoſtle is ſo far from giving the Commandments anew, that he plainly Eſtabliſheth the Old, Commanding Children to obey their Parents, becauſe it is the firſt Commandment with promiſe, that it might be well with them, and that they might live long in the Earth, *Eph.* 6 1, 2, 3. He would have them to keep Gods Law as it was written on the Table, and obſerve the order of the Laws as they were ſo written, it is firſt Commandment with Promiſe, that is, it is the firſt Commandment of the ſecond Table, but which is the firſt Commandment of the New Table-Laws for the Church of the Gentiles,

but the Old are Eſtabliſhed here, and this Church was began with ſuch as were all keepers of the fourth Commandment conſiſting of Jews and Gentiles, but eſpecially of Jews, in that they had the Gifts of the Spirit, and where the Church were firſt Planted, though the Gentiles afterwards were added to it.

And as for the Churches of the *Galatians*, they were ſuch as the reſt, that were converted by Preachers ſent from the Primitive Church at *Jeruſalem*, in which Church there were ſome of every Nation under Heaven, that did all keep the Sabbath, and this Church with the Apoſtles and Elders, ſent forth her Meſſengers unto the *Galatians* as well as the reſt, *Acts* 16. 3, 4, 5, 6. *Chap.* 18. 23. And theſe *Galatians* were ſo far from omitting the righteouſneſs of the Moral Law, that they run into Circumciſion, and the Ceremonies, and ſought Juſtification thereby, erring on the one hand, as many now err on the other, ſo that no man of a competent underſtanding, can deny that thoſe *Galatians* kept the ſeventh day Sabbath, for it is ſo plain that he that runs may read it, and therefore there was no need of a command for the Sabbath to this People, but rather to Eſtabliſh them in the Goſpel Faith of their Father *Abraham*, who kept Gods Commandments, Statutes and Laws, and in this Letter of

Pauls

Pauls here is nothing, like New Table Laws, but the old confirmed, ſtating all men under the Law, Jews and Gentiles, as Tranſgreſſors of it, (which could not be, if it was done away at the death of Chriſt) and that Chriſt was made under it, and under the Curſe of it, that ſo he might redeem the Gentiles from that curſe, that the bleſſing of *Abraham* might come upon the Gentiles through faith, and although they were called to Liberty, yet they were not to break the old Table-Law, *chap.* 3.6,7,8, 13,14. *chap.* 5. 3,4, 13,14.

And then for *Pauls* Epiſtles to the *Corinthians*, there is not any thing in them of any new Table-Laws, and ſo you cannot reaſonably expect the Sabbath, and the leſs, becauſe it is apparently manifeſt that they were Sabbath-keepers, for when *Paul* came to *Corinth*, there he met with *Aquila*, *Priſcilla* and *Criſpus* the chief Ruler of the Synagogue, and *Juſtus* and *Soſthenes* the chief Rulers of the Synagogue, there he continued one year and ſix moneths, and Reaſoned in the Synagogue every Sabbath, perſwading the Jews and Greeks, Acts 1.2,3,4,7,8,11. So that the chief Members of this Church kept Sabbath with *Paul* at *Corinth*, for the ſpace of one year and ſix months.

This

This Church was made up at first of Jews and Greeks, that were Worshippers in the Synagogue, for as the first primitive Church did spring up in the Temple at *Jerusalem*, so the Gentile Churches did spring up in the Synagogues, for there was a people that were faithful to their light, and God shewed them more light; and in the first place, by this we may see how the light of the *Sabbath* was shining among the Gentiles, and the beginning of most, if not all the Gentile *Churches*, was on the Sabbath; then they heard the glad Tidings of the Gospel and believed, as hath abundantly been shewed, so that the *Churches* had reason to remember the *Sabbath*, for the chiefest of them kept it, both before and after their believing in Christ, and the Sabbath was the joyful day wherein they heard the joyful sound, that gave rest to their souls; And in this Epistle Mr. *Cowel* may see that the Apostle *Paul* was not of his mind, for he takes the Moral Part of Gods Law, he did not speak to them as a Man when he exhorts them to their duty, 1 *Cor.* 9. 8, 9, 10, 13. *Say I these things as a man? saith not the Law the same? for it is written in the Law of* Moses, *Thou shalt not muzzel the mouth of the Ox that treadeth out the Corn, doth God take care for*

Oxen,

Oxen, or saith he it altogether for our sakes? for our sakes no doubt, that he that ploweth should plow in hope, and that he that threshеth in hope, should be partaker of his hope. And although he forbids circumcision, and the ceremonies of the Law, yet he can confirm and Establish the Moral Law, and he expressly saith that this Law was writ on purpose, and is in force from God, for the maintainance of the Ministers of the Gospel, and this the Apostle brings as the Highest Authority that could be brought to confirm the Truth he Taught, so that here is *Room* for this conceit of this Mistaken Man that dreams of New Table Laws and *Commands* for the Sabbath, to the *Churches* of the Gentiles, for this *Church* kept the Sabbath, as (before was shewed) and was under the Law of God given by *Moses*, and the chief Members of this Church were Jews and Proselites, and so well might this Apostle say in this Epistle; Are they *Hebrews*? so am I; are they *Israelites*? so am I; are they the Seed of *Abraham*? so am I; are they Ministers of *Christ*? I speak as a fool I am more, 2 *Cor.* 11 22, 23.

The *Church* of the *Romans* likewise had its beginning after the same manner, they were Jews that *Paul* first Preached to there, and that first believed, as is plainly to be seen in

Acts

Acts 28. 17. to the 24. And when *Paul* writes his Epistle to them, he directs it in a special manner to such as were believing Jews, who were the Teachers among them, or such as taught the Table Laws, or ten words, blameing them that they were not better doers of that Law, which caused the Name of the Lord to be blasphemed amongst the Gentiles, *Chap.* 2. 17. to the 24. He shews that it is not the Hearers of the Law, but the doers of it, that shall be Justified before God, and that the uncircumcision, or the Gentiles by Nature, if they fulfil the Law, shall judge the Jews, who by Letter and circumcision do transgress the Law, *Chap.* 1. 13. *Chap.* 2. 26. In the third Chapter he shews what advantage the Jews had above all people, they had much advantage every way, and chiefly because unto them were commited the Oracles of God, *ver.* 1. 2. The lively Oracles, (as *Stephen* calls them) and the standard to try Doctrines by, for if any man speak, let him speak as the Oracles of God, *Rom.* 3. 2. *Acts* 7. 38. But if these Oracles Gender to Bondage, and were an old vanished Covenant, and an abolished Ministration of death, that had a snare laid in them, which you now have broken, then it was so far from being their chief advantage, that it was their great disadvantage, but by what hath

been ſaid it is plain that ſome of the Epiſtles were directed to the Jews, others of them to ſcattered Diſciples, and particular Perſons, and the reſt to the *Romans*, *Corinthians*, *Galatians*, *Epheſians*, *Philippians*, *Coloſſians* and *Theſſalonians*, as were firſt Planted with believing *Jews* and *Proſelites*, and the Apoſtles and Miniſters that planted them, were ſuch, and their Teachers were ſuch, they were all keepers of the ſeventh day Sabbath, and ſo was the firſt primitive Church that ſent out their Preachers to the Gentiles, even the Church of *Jeruſalem*, and gave forth decrees according to Gods Law for the Gentiles; now let any ſober man conſider how improbable and contrary to Scripture, and right Reaſon it is, that ſuch a Church, and ſuch Preachers that held communion with ſuch a church ſhould teach any to prophane the Sabbath, when at the ſame time their principle and practice was to keep it, and the churches to whom they writ were ſuch, and their firſt and principal Members and Teachers were ſuch, and if *Paul* had (as ſome vainly imagine) made every day alike, in his Epiſtle to the Saints in *Rome*, or if he had inſtituted any Sabbath, or day of Worſhip, inſtead of the Sabbath of *Jehovah*, he could never have been accepted of afterwards, by the church of *Jeruſalem*, *Rom.* 15. 25. who

was

was so far from violating any of the ten Oracles, that they were zealous for the very Ceremonies of the Law, and if there was such a noise about Circumcision and the Ceremonies, what should we have heard, if ever the Sabbath had been called in question, and therefore it is a vain and foolish thing for this talker to require a command from Christ, or from his Apostles in their Epistles to the Churches of the Gentiles for the Sabbath, seeing the Epistles were written first to the Jews, and then to the Gentiles, and not one of them to the Gentile churches, as such, but to Jews and Gentiles, and the Sabbath not at all called in question by any of them, but all the lively Oracles are confirmed by them, and the great Apostle of the Gentiles prays as heartily against your principle, which is to make void the Law, through faith, as he did against that principle that led men to continue in sin, because Grace abounded; *Rom.* 3. 31. *Chap.* 6. 1.

Mr. *Co.* But as it would be an impeachment of the Wisdome and Care of an Earthly King, and an invadeing of his Authority, for a King of another Countrey to give Laws to his subjects, so also it would be a high provocation to him, to have his

Subjects plead for, and practice such Laws, and to threaten those with death that do not do the like; so doubtlesly it is to Christ a high provocation, as it is an impeachment of his Wisdom and Care, and an invading of his Authority to have *Moses* Laws pleaded for, and practiced with reverence to his solemn Worship, by his servants and subjects, and that they should threaten those with death, that do not do as they do, is no small aggravation of their Crime.

Answ. For our threatning those that do not keep the Sabbath with death, you know it is a slander, and I am astonished that you should come to such a height of wickedness in so short a time, and I hope it will be a warning to others aud my self to take heed, that we never hide our Eyes from Gods Sabbath; was ever such a Comparison heard of between God and Christ? Who are One, as between the King of one Countrey, and the King of another; It seems you hold that God is King of one Countrey, and Christ is King of another, and that the Father hath Subjects of his Kingdom, that are not the Subjects of the Son, and that the Fathers Laws are not the Laws of the Son, nor the Sons Laws, the Laws of the Father, and it is a disparagement of Christ, and his Wisdom, that any should plead for, and practice

practice his Fathers Laws, as if he was not wiser to make better Laws of his own; nay, further you hold it a disparagement to practice any thing in Gods Law, to love the Lord our God, and to worship him withal our heart, this is the Law of God commanded by *Moses*, and this would be a disparagement to Christ, (if your way of Arguing be true) but there can be nothing in the World more false and absurd, and how contrary is this black Doctrine to Christ? who saith, if Men will not hear *Moses* and the Prophets, they will not be perswaded, though one should rise from the dead; and if you will not believe Moses his writeings, how can ye believe my words? *Luke* 16. 31. *John.* 5. 46, 47. *Believest thou not that I am in the Father, and the Father in me, the words that I speak unto you, I speak not of my self, but the Father that dwelleth in me, he doth the works*, John 14. 10.

Mr. *Co.* And that they might not forget the Sabbath, there is not only *Remember* upon it, *Exod.* 20. 8. *But they were also commanded to make them Fringes in the Borders of their Garments, and to put upon the Fringes a* Ribbond of blew, *that they might look upon it and remember the commandments of the Lord*; And this is commanded in a special manner, on the account of the Sabbath, and hence you con-

clude, That if God the Father did this in the Jewish Church, certainly if that Sabbath was in force, Jesus Christ would have given a Command for it to the Gentiles.

Answ. All that is said here is Answered before, and in the Command it self, for the stranger was to keep the Sabbath; Neither did Jesus Christ give any one of the ten Commands, as new Laws, he repeated them, and explaines them, and so he did the Sabbath; he tells us that the Sabbath was made for man, that is, for the good of man, and that Works of mercy might be done on the Sabbath, as healing the Sick, or helping an Ox or an Ass out of the Pit: and this is more then he said of the second Commandment, and yet that remains in force by your own Confession: besides, there are many Laws in force that Christ did not expressely mention, as before is shewed, and you pervert the Word, in saying, That the Fringe and Ribbon of blew was commanded in a special manner, that the Sabbath might be remembred, by which you would insinuate, that the Sabbath was a shadow, when as the Lord expressely saith,

It

It was that they might look upon it, and remember all the Commandments, and do them, and that you seek not after your own Heart, and after your own Eyes, after which you use to go a whoring, Num. 15. 39. And by this you may see that some Figurative Laws were made use of, for the better keeping of the ten Commands, and yet that doth not make them shadows, which if well minded would correct your mistake, as if the Sabbath must needs be a shadow, because the Ribband of blew, and fringes are joyned unto it. But there is heavenly Mystery in this, for every Word of God is pure; the Fringes were to put them in mind of Gods Commands, and to shew them how they were encompassed about with favour, and bounded round about with Laws, that they might not go a whoring and break Gods Law; and the Ribband of blew was to shew that Gods Law was heavenly, and came from Heaven, *Exod.* 24. 11. for the Body of Heaven in its clearness is as blew as the Saphir; and whereas you say, That this was given in special, that they might remember the Sabbath, the greater is your folly for bringing it, that the Sabbath might be forgotten,

but being you are of Age you ſhall anſwer for your ſelf in your other Book of the Sabbath, which you are bold to call *Divine Oracles*; your words are theſe, *viz. Thoſe that would Anſwer the Will of the Lord, in his pure, precious, equal, pleaſant and profitable Commands, muſt remember the Day as well as the Duty, which is the ſeventh, but the ſeventh day is the Sabbath of the Lord thy God; this muſt be remembred.* Exod. 20.8,9,10,11. Gen. 2.2,3.

But now behold how the Caſe is altered, for now the Sabbath muſt not be remembred, it is become a ſnare, a yoke of bondage and a pernicious Errour; but if you will not remember the fourth Commandment, be perſwaded to remember the ninth, *Thou ſhalt not bear falſe witneſs.*

And behold how this man is at ſtrife with himſelf, catching at any thing to fill up his Book, aſſerting without Scripture or Reaſon that we come but little ſhort of thoſe in *Acts* 15,1. *Who taught the Brethren, that except they were circumciſed after the manner of* Moſes, *they could not be ſaved*; and to prove this he ſaith, that Mr. *Parnham* of *London* ſaid in a Letter, that Mr. *Cowel* was in the way to Perdition; and Mr. *Lawrence* calls his queſtioning the Sabbath a groundleſs damnable fancy; now certainly, he that is ſinning and apoſta-

tizing

tizing from God muſt needs be in the way to Perdition (for all ſin bends that way) and what need you dote ſo much on your fancy as to be offended at Mr. *Lawrence* becauſe he condemned it as damnable, ſeeing it roves about hither and thither, ſometimes one way, and ſometimes another; and the next time you write a Book, have more wit, and do not put private talk in Letters, openly in Print; in this matter you have ſhewed your ſelf very unmanly, as any one will inform you, that underſtands the Law of publick and private Writing.

The next thing you plead is a ſeeming contradiction, as you conceive, between Mr. *Parnham* and my ſelf, becauſe he ſaid, *That the beleeving Gentiles were not bound to Circumciſion and the ceremonies*, Acts 15. And yet I except againſt this queſtion, Whether there be any Command from Jeſus Chriſt for believing Gentiles to keep the ſeventh-day Sabbath.

Anſw. There is no contradiction at all in the words, for as we hold, that Circumciſion was not binding to the believing Gentiles, ſo we hold that it is not in force at all, neither to Believers nor unbelievers, (as is ſhewed in that Teſtimony) Neither did

Mr.

Mr. *Parnham* brings this as the great question, *Whether believing Gentiles were bound to keep the Law of Circumcision and the Ceremonies*; but those were words spoke occasionally, and not in the least intending to bind our opposers to these termes; neither am I against the use of these terms, when men make use of them honestly, but when men use them on purpose to avoid Scripture-proof, excepting against all *Scriptures*, except they speak expressely that believing Gentiles are bound to keep the seventh-day Sabbath, and this must be from Jesus Christ likewise; and you know your craft when you go this way to work: for if you be asked, Whether the Sabbath be in force to unbelieving Gentiles, or whether it be still in force to all the Jews, then you will not answer, because then you see you are catched in your own Snare, for if you hold that the *Sabbath* is in force to unbelieving Gentiles, then you must teach your children, and Servants, and Neighbors, to keep the Sabbath, whilst you break it, and all the proof you bring for the abrogation of the seventh-day *Sabbath* is in vain, because it is in force still: but if you say, (as indeed it is your judgement if you durst

speak

ſpeak it) that the *Sabbath* is neither in force to Jew nor Gentile, but is aboliſhed as a periſhing ſhadow, then you know your ſelf that your queſtion is too ſtrait laced, for it takes not in the Controverſie, Our Judgement is, that the Sabbath is in force to all men: Yours is, that it is in force to no man, and yet the queſtion muſt be only about believing Gentiles, and then it muſt be a new Commandment, and from Jeſus Chriſt as manifeſted in the fleſh, when as it hath been ſhewed, Chriſt gave not one of the ten Commandments as a new Command, he only repeated them and expounded them, as he did the abbath, and he is more large upon the *Sabbath*, then he is upon ſeveral of the other nine Commands, and confirms them all (as hath been ſhewed) but then you flie from Chriſt to the Apoſtles, and then you muſt have a word fitted to your own fancy, that you may have a pretence to ſhew why you hid your eyes from Gods *Sabbath*; but it would fill a Volume to ſhew your abſurdities in this queſtion, if it be compared with your Judgement: but that the Sabbath is in force to believing Gentiles, I have abundantly ſhewed before, & ſo ſhall not goover it again, for I ſhould ſpend my time thus vainly, to ſhew you how your words hang together,

and

and the words of others of your Opinion, my Book would so swell, that I should be a fool in *Folio*.

You should have reconciled your own words together, before you had causlesly Carpt with other Mens, and no man that hath his Mother-wit, can reasonably expect that every man that keeps the Sabbath, should all wordit alike, if you had shewed your self a man, you should first have taken your own Books and answered them, and then have taken some one of our Books and answered it, and not Buz about like a Flesh-flie, to see whereabout you can blow, that so you may make a stink.

As for your 15. Sect. I pass it over, because it is the same again, and it is fully answered before.

The substance of your next Sect. Is to shew that the Sabbath was given to *Israel* to be a sign throughout their Generations, which you conceive to be so long as their Church state, but when the Old Covenant from *Sinai* expired, their Generations came to an end; this you conceive must needs be the truth, because many Laws that were abolished, were commanded to be observed through their Generations.

Answ.

Answ. This is your conjecture without proof, for Generations are to be understood as they are expressed, and yet this will not at all perpetuate Ceremonies, for all these Laws are in being in their spiritual import and signification, and will be so throughout all Generations; although their Litteral and Typical performance is vanished away, in this sence Christ is said to be our Passover, our Sacrifice, our Altar, our Priest, our Bread, or the Bread of our God, so that believers may believe, improve and practice, the soul and substance of the shadowy Laws, suitable to the dispensation they are under, even throughout their Generations; and yet stand clear from the litteral practice of all such Ceremonies; the Feast of unleavened bread is abolished; and yet as saith the Apostle, *Let us keep the Feast with the unleavened bread of sincerity and truth*; for all the Ceremonies of the Law was the Gospel in a Figure or shadow of the good things to come, they were a Pattern of heavenly things, that did lead to the heavenly things themselves: by this Interpretation the word Generation may stand, and is according to Scripture; but your interpretation that makes Generations to end, when the Church-state ended is foreign to the Scriptures,

and

and ſo your own preſumption, neither did indeed the church ſtate totally end, but grew up into an holy Temple, the primitive church grew up in this church, and from them the Goſpel was ſpread among the Gentiles; and whereas you ſay the Covenant from *Sinai*, is the Old Covenant, and vaniſhed, and the Sabbath was the reſt of that Covenant, that is all beſides the Mark, for the ten commandments are ſo far from being vaniſht, that they ſtand faſt for ever and ever, yea, to a thouſand Generations, which is beyond all time, yea, theſe Laws are to be kept as long as *Iſrael* lives upon the Earth, Deut. 7. 9. Pſ. 111. 7, 8. Deut. 4. 10, 11. which is beyond their church-ſtate, or Generation, in your ſenſe: This Covenant in *Sinai* is Eſtabliſhed for an everlaſting Covenant, and the ſame, that God made with *Abraham*, and to ſhew it to be an everlaſting Covenant the Lord gives himſelf as the God of his people, and promiſeth mercy to thouſands, that love him, and keep his commandments, and promiſes the Land of *Canaan*, which was the promiſe to *Abraham*, which promiſe carries the heavenly *Canaan* in it, as is plain in the Epiſtle to the *Hebrews*, *Chap.* 6. 15, 16, 17, 18. *Chap.* 3. 18, 18. *Chap.* 4. 1.

1, 2, 3. *God made a Covenant with* Abraham *in the behalf of his Seed, because that* Abraham *obeyed his voice, and kept his Commandments, Statutes, and his Laws, and his Seed was to possess the Land of Canaan*; Christ was born there a Son of *Abraham*, and so many as are believing in Christ, are *Abraham's* Seed and Heirs according to promise, the seed of *Abraham* is the church of God, and grew up into a Kingdom, for what *Abraham* and *Isaac* had by promise, was performed to their seed for a Law, and an everlasting Covenant, and so they became a Kingdom of Priests and peculiar people, *Gen.* 26. 4, 5. *Psal.* 105. 6, 7, 8, 9, 10. And on this promise to *Abraham* the Prophet *Michal* builds in *Chap.* 7. 19, 20. *He will turn again, he will have Compassion on us, he will subdue our iniquities, thou wilt cast all their sins into the depth of the Sea, and all this is to perform the truth to* Jacob, *and the mercy to* Abraham, *which the Lord hath sworn to our Fathers from the days of Old, and when* Abraham's *Seed comes into a Kingdom-state, and is exalted upon the top of the Mountains, and above the Hill, so that the Law shall go out of* Zion, *and the Word of the Lord from* Jerusalem, *then we shall be delivered out of the hands of all our Enimies,*

to ſerve the Lord without fear, according to the Oath that the Lord ſwore unto our Father Abraham, *Iſa.* 2.1,2. *Luke* 1.69. *to* 75. And this is the ſame Covenant mentioned in *Jer.* 31. 31, 32, 33, 34. and in *Heb.* 8.8, 9, 10, 11, 12, which is promiſed to the Houſe of *Iſrael*, and the Houſe of *Judah*, and is yet to be accompliſhed; this relates to the Mountain-ſtate of the Church, when all ſhall know the Lord from the leaſt to the greateſt, when the earth ſhall be full of the knowledge of God, as the waters covers the Sea, *Iſa.* 11.9. *This is the Covenant of Peace that God will make with* Iſrael *and* Judah, *when* David *ſhall be their Prince for ever, when they ſhall have the ſure mercies of* David, *the everlaſting* Covenant, Ezek. 27.23, 24, 25, 26. when it ſhall be according to *Iſa.* 54.13. *And all thy children ſhall be taught of the Lord, and great ſhall be the Peace of thy children, when* Iſrael *and* Judah *ſhall come into their Kingdom-ſtate, and be free from all oppreſſion,* David *their King ruling over them in righteouſneſs, then Gods Law will be apparently writ en in their hearts, and the Law ſhall go out of* Sion, *and the Word of the Lord from* Jeruſalem; this Promiſe never intended new Heart-Laws, or that men ſhould forſake the Fathers Table Laws, and expect new Table-Laws from the Son; but on the contrary, he ſaith, *It*

is

is written in the Prophets, *John* 6. 45. And they shall be all taught of God every man therefore that have heard and learned of the Father, cometh unto me; so that those are the Persons that come to Christ, that hear and learn of the Father, according to this New Covenant, and what hath such as Mr. *Cowel* to do with this Covenant, that is promised to be made with the House of *Israel*, and the House of *Judah*, seeing it is yet to be accomplished, and he is for new Laws, and such as are given to believing Gentiles, by Jesus Christ, and this is given to the Jews, to all the twelve Tribes, and the Laws of this Covenant are the Fathers Laws, which he will teach, that so they may come to the Son; the Lord promiseth to write his Law in the Heart, alluding the writing of his Law in Tables of Stone, that Law that was writ in Tables of Stone, must be writ in the Fleshy Tables of the Heart, and so it is best for Wisdoms Sons to Harmonize with this gracious promise, and bind these commands on their Fingers, and write them on the Tables of their Hearts, *Prov.* 7. 1, 2, 3. For the Number of the Members of the Hands, or Feet, will tell a wise Son how many commandments ought to be writ on the Table of his Heart; so that the Laws are the same, though the Tables differ, snd the sure mercies of *Da-*

vid are the ſame, before the coming of Chriſt, as ſince, but under a new miniſtration, and greater fulneſs and clearneſs, and this in a ſpecial manner is yet to be accompliſhed; and the Tranſlation in Queen *Elizabeths* time renders the word in *Heb.* 8. 8. *For in rebuking them, he ſaid, Behold the dayes come, ſaith the Lord, when I will finiſh upon the Houſe of* Iſrael, *and upon the Houſe of* Judah, *a new Covenant.* God did not find fault with his Covenant, but rebuked them; and ſo ſaith the Tranſlation out of the Latin, blaming them he ſaith, *And this Covenant is to be finiſhed on the Houſe of* Iſrael, *and on the Houſe of* Judah; it was begun before, even ever ſince the Promiſe *Gen.* 3. *the Seed of the Woman ſhall break the Serpents Head*; and it hath been gradually, carrying on to this day, and will be accompliſhed or renewed when the twelve Tribes ſhall be converted, and the Word which our Tranſlators renders New is חדש, which themſelves render Renew in many other places of the Scripture, as *Pſal.* 51. 10. 104. 30. and many others, as you may ſee in the Margin of *Mr. Bamfield's* Book on the Sabbath; and in this ſenſe man is ſaid to be a new Creature, and yet the ſame man, but renewed in the ſpirit of his mind; and to have a new heart, when his heart

heart is renewed and purified by faith; ſo this Covenant ſhall be renewed; it ſhall not be according to the Covenant which *Jehovah* made with their fathers, which Covenant they brake; but the Covenant ſhall be ſo renewed, and ſhine ſo tranſparently, that it ſhall change them into new Creatures, and fit them for the new Heavens and the new Earth, wherein dwells Righteouſneſs; they ſhall be all righteous, ſo that they ſhall not any more break Covenant with God, nor depart from him, but ſhall all know him from the leaſt to the greateſt; and when the Lord Jeſus ſhakes not only the Earth, but the Heavens alſo, as he ſhook the Earth when he gave the Covenant on *Sinai*; then the ſame Laws that were given on *Sinai* will be renewed, and go out of *Sion*, and all the world ſhall receive the Law from the Mountain of the Lords Houſe, as *Iſrael* received it from Mount *Sinai*, *Heb.* 12. 25, 26, 27. *In the day that Jehovah of Hoſts doth this, Remember ye the Law of* Moſes *my ſervant, which I commanded unto him in* Horeb, *for all* Iſrael; then we ſhall have the old Commandments. And yet they will be new becauſe the darkneſs is paſt, and the true light ſhines, for the light of the Moon will be as the light of the Sun, and the light of the Sun as ſeven dayes, and the

Gentiles ſhall fly to the light, and Kings to the brightneſs of their riſing.

Now what hath Mr: *Cowell* got by all his noiſe of a New Covenant, when as the Laws are the ſame that were in the Covenant from *Sinai*, if he thinks otherwiſe, let him ſhew where and who gave nine new Table Laws, if he can, for he is for being Phariſee like, he muſt have a new Covenant with nine Commands, as they made void the fifth command, *Mark.* 7.9. So he makes void the forth command, and whilſt he hath been pleading about the Old Covenant, and the New, he hath loſt his part in both by his own principle, for he ſaith he is not under the Old Covenant from *Sinai*, for that was given to the Jews, and he is a believing Gentile, and as for the New Covenant that is given to the Houſe of *Iſrael*, and to the Houſe of *Judah*, and the Epiſtle is directed to the Jews, and he is for no Laws but what are given to believing Gentiles by Jeſus Chriſt, and therefore in time you had beſt ſtate your ſelf under the Law, and by ſin under the Curſe of it, that ſo by faith in Chriſt you may receive the Bleſſing of *Abraham*, though you are a Gentile, for believing Gentiles are all *Abrahams* ſeed, and Heirs according to Promiſe; and ſurely they ought to be Heirs according to

Precept,

Precept. Nay further, you have brought your ſelf under the worſt Covenant that ever man was under, by your own Principles, for it is a Covenant of New Laws, ſince the death of Chriſt, ſuch Laws as Chriſt never was made under, nor ſuffered for the breach of, for they were not in being when he was put to death; he was made under the Old Law, to redeem them that were under it; but you was never under it, and it was aboliſhed above 1600 yeares before you was born; Now you muſt either confeſs your ſelf perfect and ſinleſs; or elſe if you ſin, where will you have a Sacrifice to ſatisfie Gods Juſtice for the breach of thoſe New Laws which you came under, ſince the death of Chriſt? But the Truth lies plainly here, God finds fault with the firſt Covenant, that the People entred into at Mount *Sinai*, for they ſaid, all that the Lord hath ſaid that will we do; not with what God ſaid, but with what the people ſaid, becauſe they brake this Covenant, and did not perform what they had promiſed; but in the latter days they ſhall have a New Covenant, or a renewed Covenant, that is, they ſhall have ſuch a clear miniſtration of Grace, that they ſhall be all taught of God, ſo that they ſhall all know him from the leaſt to the greateſt; and their ſins ſhall be Exod. 19.8.

ſo

so pardoned and subdued, that they shall break Covenant no more with God, for they shall not depart from him; but the Table-Laws of this Covenant are the same; they were written in the Heart of *Abraham*, and in the heart of his special Seed, even the Lord Jesus Christ, and all that stand related to Christ must be Christ-like; and *Abrahams* Seed according to Promise; they must have the Law that was written in Christs Heart, in them, or how can they make it out, that Christ became under the Law for them, to fulfil the Righteousness of the Law for them; seeing their Principle saith, they were not concerned in the Law, *Psal.*40.7,8. *Heb.*10.9,10.

And what thick scales is on the eyes of this man, that he should make the Covenant on *Sinai* a Covenant of Works, whereas the people there were all sinners, and if they had done all that was commanded, it could not save them, because it was a Covenant of Works, which never no man was saved by; and what kind of mockery doth he cast upon God, to make as if the Most High, in Great Majesty and Glory, gave them a Law, and promised them eternal life in doing of it, whenas he would not accept them if they had done it to a Tittle, because they were sinners before

before the Law was written; this muſt of neceſſity follow, or elſe he muſt hold Juſtification by the Works of the Law; Its true, they were under a conditional Covenant according to that Word, *Lev.* 18. 5. *The man that doth theſe things ſhall live in them*; but this related to outward things, *for Godlineſs hath the Promiſe of this life, and that which is to come*, Rom. 10. 5. But as *Moſes* deſcribed the Righteouſneſs of the Law in this outward way, *That the man that doth theſe things ſhall live in them*; ſo the Apoſtle ſaith likewiſe, that he deſcribeth the Righteouſneſs of faith, *ver.* 6, 7, 8, 9. And compare this in the *Rom.* with *Deut.* 30. 11, 12, 13, 14. That which *Moſes* calls the Commandment, and the Word that *Iſrael* was to hear and do; the Apoſtle calls Chriſt and his Word of faith; by which it is evident, That they had the Covenant of Grace from *Sinai*; and the Word of faith which *Paul* preached was in it; and that Word on *Sinai* was the Word of Chriſt, and Chriſt was in it, and the Author of it, who was the Lamb ſlain from the Foundation of the World; And *Moſes* was well acquainted with Chriſt, and therefore he eſteemed the reproaches of Chriſt greater Riches

then

then the Treasures of Egypt; he was the Prophet like unto Christ that wrote of Christ, and was in the Mount *Sinai* with him, and in the holy Mount when Christ was Transfigured, and the Lord Jesus himself, when he teacheth the Doctrine of the Gospel, he begins at *Moses*, and expounds his Writings, and thus all that you have said concerning the Covenants, is fallen flat to the ground, *Heb.* 11.26. *Luke* 24.26,27.

And for your Carping at the Sabbath, because it is said to be a Sign; you know that this is so answered, that you cannot answer again, *Gen.*1.4. *Deut.*6.8. *Isa.*8.18. *Mar.*8.12. the Sun and Moon are for Signes, so is the Rainbow; Christ and his Church is a Sign, and the Ten Commandments are all Signes; and if Sabbath-keeping be a Sign of Peoples being sanctified by the Lord, then Sabbath-breaking is a contrary Sign which you have got; the Sabbath is a Sign that God made the World in six days, and rested the seventh, and therefore they are to keep the Sabbath as a perpetual Covenant, for the Sabbath being in both the Tables, shews, that he that keeps the Sabbath well, keeps both the Tables, the Sabbath being in the Heart of the Tables, is taken for the whole of them; and as the Sabbath was to be kept as a sign of Sanctification,

so

ſo it was to be kept, becauſe in ſix days Jehovah made Heaven and Earth; and certainly, this Moral Reaſon is as binding as ever, in theſe latter days, when men turn Atheiſts, and the Saints have as much need of time to worſhip in as ever, and they might as well take Gods time as mans time, and ſo end the Controverſie, and bring themſelves under unexpreſſable precious Promiſes, *Exod.* 31. 13, 14, 15, 16.

And as for the Scriptures that you bring againſt the *Sabbath*, they ſhall be anſwered in order; the firſt is, *Col.* 2. 16, 17. *Let no man therefore judge you in Meats, or in Drinks, or in reſpect of a holy day, or of the New Moons, or of the Sabbaths, which is a ſhadow of things to come, but the Body is of Chriſt.*

Anſw. I have ſhewed already, that the Apoſtle confirms the Old Scriptures as the Word of Chriſt, even the Book of *Pſalmes*, wherein is the Song for the *Sabbath*-day, *Pſa.* 92. *Col.* 3. 16. and the Apoſtle *Paul* doth likewiſe inform thoſe *Coloſſians*, *That his only Fellow-workers unto the Kingdom of God, and ſuch as had been a comfort to him, were theſe of the Circumciſion*; and that theſe, with the Apoſtle, were *Sabbath*-keepers, *chap.* 4. 10, 11. ſo that it cannot be reaſonably thought that he ſpeaks againſt his own Principle and Practice,

ctice, and the principle and practice, of thos
his worthy Friends and Labourers with him
in the Lords work.

And in *verse* 14. *Chap.* 2. You may se
what Laws the Apostle was Treating of, no
on the Table Laws, which the uncircumcisio
were bound to fulfill, and do; *Rom.* 2. 26, 27
29. But such a Hand-writing of Ordinances
as was against the Gentiles, and contrary t
the Gentiles, Even the Middle Wall of Parti
tion; and not the Table Heart Laws, for if th
doing of them be against the Gentiles, and con
trary to the Gentiles, then the Gentiles mus
have a new Law, contrary to them, or be with
out Law, then it will follow, that it is against
the Gentiles, and contrary to them to lov
God, or their Neighbour, for Christ came t
take that away, and nail it to the Cross, (which
is abominable to think) for on this word doth
verse 16. depend. Let no Man therefore judg
you in Meat, or in Drink; and why did you
not answer to these Arguments in Print by o
thers, and my self, against the false interpreta
tion of this Text; the Sabbath was before any
Partition-wall was between Jew and Gentile
it was made for man, when there was no such
distinction; and it is strange that the Sabbath
should be against the Gentiles, and contrary
to them, when it is good in it self, and hath
such

such Blessed Gospel Promises annexed to it, as an everlasting Name, that shall not be cut off, a Name better then of Sons and Daughters, and to be made joyful in the House of Prayer, and the like, *Isa.*56.2,4,5,6,7.

Is this contrary to the Gentiles, and against the Gentiles? to have Eternal Life and acceptance with God through Christ; and then consider again, if all Sabbaths are here forbidden, then it will as roundly follow, that all Meats and Drinks are forbidden, for here is no more distinction between meats and drinks, then there is between *Sabbath* and *Sabbath*; you will presently then say, (I know) rather then want for your Belly, we must distinguish between meats and drinks, and meats and drinks; and so we may say of the Sabbath: We must distinguish between Sabbaths and Sabbaths, as you do between meats and meats, by this Text, you do not think that all meats and drinks are forbidden; and we by the same Rule do judge, that all Sabbaths are not forbidden; but lest any should mistake, the Apostle explains himself, they were such meats and drinks, and such Sabbaths, as are a shadow of things to come; but all meats and drinks, nor all Sabbaths were not such, for the seventh-day

was

was expreſſely commanded to be kept, in remembrance of what was paſt, *For in ſix days the Lord made Heaven and Earth, and reſted the ſeventh-day, wherefore the Lord bleſſed the Sabbath-day, and ſanctified it*; and although there were Sabbaths that were Ceremonial to the Feaſt of unleavened Bread, and at other times, yet the weekly Sabbath was evidently diſtinguiſht from theſe; it was from the beginning, ſo were not they, it was and is weekly, to meaſure time by, ſo were not they, it was ſpoken from Heaven, and writ by the Finger of God; it is part of the Law that God hath promiſed to write in the heart, and ſo it is no ſhadow of things to come, but kept in remembrance of what was paſt, even the wonderful Work of Creation; it wrs ſo far from being a ſhadow, that it was created a Sabbath as the other ſix days were created working days.

The next Text is *Gal.*4.11. *Ye obſerve days, and Months, and Times, and Years*; And by days here you judge that the Apoſtle intends the weekly Sabbath.

Anſw. There is juſt ſeven days in all, and the ſeventh is the Sabbath of Jehovah, and yet this muſt be the day rather then any of the other ſix, that the Apoſtles words muſt be turned againſt; as if it had been *Pauls* buſi-

ſineſ

fineſs to turn his Epiſtle againſt the Table-Laws, writ with the Finger of God, yea, againſt that Law that himſelf was convinced of ſin by; and alſo he prays againſt the errour of thoſe that went about to make it void, himſelf likewiſe was a Sabbath keeper, as hath abundantly been ſhewed; and thoſe *Galations* received their Rules and Directions from thoſe that are Sabbath-keepers, even the Church at *Jeruſalem* and the Apoſtles and Elders, *Acts* 16.4,5. So that at moſt it is but your unreaſonable preſumption, to conclude, that *Paul* did ſtrike at one of the lively Oracles, or the ſeventh day Sabbath, although it is not mentioned in the Text; and beſides, in the 8 *ver.* it is ſaid, That theſe *Galations* did ſervice unto thoſe, which by nature were no Gods. But now after they had known God, or rather they were known of God, they turned again to the weak and beggarly Elements, which makes it moſt probable, that thoſe dayes, and times, and years, were ſeaſons appointed for idle-worſhip; and they obſerved years, and months, and times, and dayes; yea, they were ſo much for the firſt day, above all the other days in the week, that they called that Sunday, or the day of the Sun; 2 *Kings* 32.10,11. And it ſeems more then probable, that the beginning of its obſervation

tion, was from the VVorſhipers of the Sun, that offered Horſes to the Sun; and when in reaſon ſhould they do it, but on the day when they gave to the Sun? And I heartily wiſh that all that Profeſs the Chriſtian Religion, would ſtand clear from this kind of Idolatry, although they do put the Branch to the Noſe. *Ezek.* 8. 16, 17. And ſuppoſe that one ſhould give this VVrangler his ſaying, what would he get by it, it is well known, that there are other dayes that the Jewes obſerved beſides the *Sabbath*, as days of unleavened Bread, and dayes of Atonement, though for my part, I cannot think that the Apoſtle intends any of them for the Reaſons before, and becauſe he calls them weak and beggerly, which words carry too much contempt, for the leaſt appointment of God, although it was now aboliſht. But to imagine that the Apoſtle calls the *Sabbath* a weak and beggerly Element, is contrary to all Scripture, and right Reaſon; what! did God himſelf, the ſtrength of *Iſrael*, when he had done all his works, Reſt in, and was he Refreſhed in a weak and Beggerly Element? *Exod.* 31. 17. For ſhame let Reaſon be ſhewed, why this ſhould be VVeak and Beggerly, ſeeing all that God ſpake from heaven was free from this impedimedt, and why ſhould

hould there be ſo many rich Promiſes, to the keepers of that which was VVeak and Beggery? Did God write that which was VVeak nd Beggerly, in the Heart of his Table-laws? *Pſal.* 19. 10, 119, 72. *That are more precious hen thouſands of gold and ſilver.* But I conlude this Anſwer with Mr. *Cowel's* words, (which is a heavy burthen upon him) *viz.* that hoſe pretences of Spirit and Light, which oth not carry forth ſouls in a ſubjection to he Lord, in his Holy Law, are empty and void, nd God will certainly blaſt it. See his Beam f Sabbath-Light. *Page 9th.*

The next Scripture is *Rom.* 14. 5. *One man eſteemeth one day above another, another eſteemeth every day alike; Let every man be fully perſwaded in his own mind*; from hence he concludes, that the Sabbath is laid in common with other days, becauſe this was ſome day of great eſteem, that the Apoſtle ſpeaks of.

Anſw. As it is ſaid, one man eſteemeth one day above another, ſo it is ſaid another man eſteemeth every day alike; and then it will follow (by your way of realoning) that every day was of great eſteem, and alike great eſteem, and thoſe that eſteemed every day alike, were the greateſt Obſervers of dayes, for there is the ſame word (eſteem) to one and to another, and if every day be alike, what will

will become of your first day? (which you say) hath the force of a *Command* for it; and certainly, if the sabbath was a weak and beggerly Element, that the keeping of it made the Apostle afraid of the *Galatians*, (as before you said) he would not here have left it at liberty, whether it should be kept or no, nor have forbid them judging one another about it, seeing he judged it himself a weak and beggarly Element, and them that observed it, as desiring again to be in Bondage, & such as he was afraid that he had bestowed labour in vain upon, so that here your memory failed you, or else you had not uttered such a ~~false~~ flat contradiction; and suitable is that word, in this case, *Psal.* 19. 29. *Remove from me the way of lying, and grant me thy Law Graciously.* But the truth lies plainly here; the Apostle was speaking of Meats and Drinks that were alike, lawful to be received, and of the six working days that were all *Created* alike, for the six working days are called every day in the Scripture, in distinction from the seventh dry Sabbath, which is *Jehova's* day, *Exod.* 16--2, 7. But in that some were scrupelous about those Meats, and Drinks, and Dayes, he would not have them Judge one another, but if the controversy had been about one of the ten Oracles, he would never past it over as this

this rate, without ſhewing ſome ſtrong reaſons, how it is came to be aboliſhed, and made alike with the reſt of the common working days; Beſides, if it were true (as you ſay) that the Sabbath leads to Perſecution, and Butchery, he had been the more engaged, to have deteſted the principal and practiſe, to have prevented blood aud ſlaughter, rather then have ſecured them from being Judged, *ver.* 4. 10, 13. And this your Abſurd reaſoning would make the Apoſtle ſpeak Contradictions, like your ſelf, for he ſaith, that if the uncircumciſion keep the Righteouſneſs of the Law, his uncircumſion ſhould be counted for circumciſion, and it is the doers of the Law that are juſtified, and Chriſt dyed that the Righteouſneſs of the Law might be fulfilled in us, who walk not after the Fleſh, but after the Spirit, *Rom.* 2. 14, 26. *Chap.* 8. 4. But I cloſe this with your own words; Namely, that this Apoſtle, as the Lord before him, utterly diſowns that Looſe, Ranting, principle and practice, of making void the Law of God, in reſpect of ſanctification, *Page* 18.

Your next ſtory is againſt Mr. *Sellers*, for Pleading for the *S*abbath from Gods Commands, becauſe you ſay, by the ſame Plea, he may bring in all the Ceremonies of the Law,

By which way of reaſoning you have thrown the Authority of Chriſt out of the New Teſtament, as you have caſt out the Authority of God in the Old; For if we muſt have no Command in the Law, becauſe ſome Ceremonies are Commanded, then we muſt have no Command in the Goſpel, becauſe ſome ceremonies are commanded, as the Leper Offering to the Prieſt, and offering the Gift at the Altar, and the like? But this folly is ſo made manifeſt already, that I need ſay no more here, *Mat.* 8. 4.

And as for your quarrelling with me, becauſe I ſaid in my former Book that it plainly appeared, that the Sabbath was in force from the beginning; though no mention is made of the Patriarchs obſerving it, no more then their Sacrificings, and many other things, which is judged they did, from whence you conclude that we that keep Sabbath, do write hand over head ſometimes, and goes about to make the Reader believe, as if I was ſo ignorant as to think that there was no mention in the Scriptures of the Fathers offering of Sacrifices; ſo you waſt Paper, to inform me, That *Abel* and *Noah*, *Abraham* and *Jacob*, did offer Sacrifices.

Anſw.

Answ. If you had spied a mote in my Eye, you should have pulled the Beam first out of your own; and this is Envy, and not charity, to let my Errour in a word (if it was so) to lie on me for above twenty years together, and yet to cast dirt, you could bring up this, though no wayes pertinent to your present discourse. But alas! all is in vain, though you drive hard to make me and others like your self; for you wrong me, and wrest my words; for I did not say that there was no mention of their offering of *Sacrifices*, but of their Sacrificings, that is, of the many sorts and kinds of their Sacrifices, according to Gods Law, which is judged they did, though the *Scriptures* are silent in it, as well as in other things. Besides, you should have known that the Patriarchs, are commonly taken for the twelve sons of *Jacob*, and if you take it so, then not one of the scriptures you mention, reach the Case. But every that is not blind, that reads your Book, and mine, and this short Answer, will easily see, that here you strain at a Gnat, that so you may swallow a Cammel, or carp at a word, to make a covering for your own Error,

But this is to make a man an offender for a word, and to lay a ſnare for him that reproves in the Gate, and wo unto them that cover with a Covering that is not of the *Spirit*, *Iſa.* 30, 1.

Your twentieth SECT. Is ſpent as before, to ſhew that at the ten Commands from *Sinai*, is the Old *Covenant*, which is at large anſwered before, and ſo *I* paſs it by here, with a Brief return. And firſt, I take notice of your unſavoury talk, in *Page* 113. That by the ſame Authority that gave forth the *Sabbath*, all the reſt of the *Ceremonies* were given forth, for the ſame God that gave the ten Commands, gave all the Ceremonies, and ſo we are of a ſudden fallen down into the Kennel, To *Thomas Tillam* and *Chriſtopher Pooly*.

Anſw. What Heart can but tremble to hear a poor Backſlider, that thus lifts up his mouth againſt God, for he makes all the precious appointments of God, that were Goſpel in a Figure, and leads directly to *Chriſt*, to be a dirty Kennel; although *I* do not plead in the leaſt for the Obſervation of *Ceremonies*, yet *I* muſt plead againſt the contempt that is caſt upon the Law of God, which was the churches Goſpel, and was this a Kennel? Did the Holy God give forth ſuch Laws as might be ſo deemed? And were the many thouſands that

believed

believed in Christ at *Jerusalem* all in the Kennel? for so it must be (if this man speak true) for they were all zealous of the ceremonies of the Law; and what Kennel will this man fall into? For by his principle, we must have neither Law nor Gospel. For as we shewed before, if we must have none of Christs Commandments from *Sinai*, because some ceremonies were given, then we must have none of Christs Commandments in the New Testament, because some ceremonies are given there; but the Law of the ten Commands was given publickly, but the ceremonies privately; they were given to all People with a Voice from Heaven, and the other to *Moses*; the Earth shook when God gave them, and he writ them himself and promises to write them in the Heart. These distinctions and many more of the like kind, doth evidently distinguish the Table Laws from ceremonies, and shew if you can, any new Laws, consisting in nine or ten commandments, that are thus destinguished from the ceremonies, that are commanded in the Gospel; and the time was, when you could say with the Apostle, *James* 2.8. If you fulfill the Law, according to the Scriptures, ye shall do well, and with admiration you thus break forth, in *Page* 21.

Oh! What heart can choose but melt

What Believer can ſtand out againſt thoſe gentle Drawings, and tender Goſpel Leading? But it ſeems now (if you ſpeak true) of your ſelf, that all this was to draw ſouls into the Kennel, and you wonder at others, that bluſh not to make void the Law, and went about to divide the Trinity, in ſetting the Son againſt the Father; what horrour, ſhame and bluſhing, then ſhould ſeize upon you? that have done, as thoſe you thus write againſt; if you had been under a miſtake, and now had ſeen your error, we ſhould have ſeen another manner of ſpirit upon you; then there would have been humility and tenderneſs to the Name of God, and his People; but inſtead of this, here is mincing your own faults, and ſtriving to make others offenders without cauſe, and that which is worſt of all, a ſcornful ſpeaking againſt Gods Law.

Mr. *Cowel*) On *Acts* 15. 10. *It was not barely the circumciſion, but the keeping of the Law*, the Legal Teachers drove at; and this keeping of the Law was, a walking after their cuſtomes, *Acts* 21. 21. And one of the cuſtomes, was this Sabbath-keeping, *Luk.* 4. 16.

Anſw. Thoſe Teachers taught the Brethren, that except they were circumciſed after

ter the manner of *Moſes* they could not be ſaved, and that it was needful to circumciſe them, and command them to keep the Law of *Moſes*, *ver.* 1. 5. To this *Peter* anſwered, that the Gentiles did hear the words of the Goſpel, and believed, and that God had given them the Holy Spirit, and put no difference between the believing Jews and them, purifying their hearts by Faith, *ver.* 7, 8, 9. *Now therefore why tempt ye God? to put a Yoke upon the Neck of the Diſciples, which neither our Fathers nor we were able to bear*, ver. 10. *But we believe that through the Grace of the Lord Jeſus Chriſt, we ſhall be ſaved, even as they*, *ver.* 11. By which it plainly appears, that the great thing that is thus oppoſed, is the ſtreſs that theſe Phariſees laid on circumciſion, and the cuſtomes, as without which they could not be ſaved; and this was ſuch a Yoke as could not be born by the believing Jews, nor their believing Fathers; *For they believed to be ſaved through the Grace of the Lord Jeſus Chriſt*, as well as theſe believing Gentiles; but to imagine that Gods Laws, any o them, or all of them, were ſuch a Yoke as could not be born, caſts a foul reflection on God himſel the Law-

giver,

and is contrary to Scripture, and right Reason, for the faithful did bear this Yoke, and delight greatly in it, as the *Psalmist* saith, *Blessed is the man that feareth the Lord, and delighteth greatly in his Commandments, Psal.* 112. 1. And those Gentiles being Proselited to Christ, by the circumcision of the heart, through faith in his Blood, there was no need to bring them under circumcision, or the Laws or customes thereunto belonging; for in that God had accepted of them without circumcision, it was the duty of the church, to accept of them likewise, and hence the Apostles and Elders do write, and conclude that the Gentiles that turned to God, should observe no such things as these false Teachers would impose upon them; But to think that the Apostles and Elders of the Church of *Jerusalem*, did write to the Gentiles that were turned to God, that they should observe no such things as were commanded in the ten Commandments, is so gross and absurd, that it needs no farther Answer; And yet upon this Rock, this opposer will Split himself, rather then it should seem that he hath nothing to say for his own turning aside; He saith that those believing Gentiles were not to observe the customes, and it was the customes of the Jews to to keep the Sabbath, and to prove this he quotes,

quotes, *Luk.* 4. 16. *And he came to* Nazareth, *where he had been brought up, and as his Custome was, he went into the Synagogue on the Sabbath day and stood up for to read*; So that it seems by his way of Arguing, that it being one of Christs Customes to keep the Sabbath, it was the Duty of his Disciples to break the Sabbath; but yet he will have it a *Custome* of the Jews, and therefore the believing Gentiles must do no such things; then it will as well follow, that it was their custome to pray, and praise, and worship the true God; and must they do no such things? And if it were their custome to make conscience of keeping all the ten Commandments; and must they do no such things? But it is plain, that he that runs may read that there was no such thing in the least intended, as to take them from the observation of the ten commandments, but of circumcision, and the customes, as Purifyings, Shavings, and Vows, and the like; As is plain in *Acts* 21. 21, 22, 23, 24. But as for the moral Law, they are so far from taking them off from that, that they write unto them to abstain from those Transgression, that they were most incident to. Namely, that they should abstain from Fornication, from things offered to Idols, from things Strangled, and from Blood, *ver.* 25. And besides, *Cornelius and his House*

were

were devout, and feared God, and prayed to God alwayes; he loved God, and his Neighbour, and so kept both the Tables, or else how could his Prayer and his Almes come up for a Memorial before God? This was his State before he received the Word at the Mouth of *Peter*, *Acts* 10. 2. Therefore the Controversy was not about Moral Duties, but about circumcision and the customes; I say not about moral Laws, or moral customes, for the Apostle *Paul* clears himself of that, in *Acts* 28. 17. I have commited nothing against the People, or Customes of our Fathers, yet was I delivered Prisoner from *Jerusalem*. And whilst this man is Pleading against the Lawful Customes of the Church of God, pretending that the Law is Abolished; Do but behold what a throng of abominable Customes will follow his principle; for if no Laws be in force but the New Law he dreams of, given to the Churches of the Gentiles; then where will he find these abominable Customes forbidden, *Lev.* 18. *That were the Customes of the Gentiles, and for those abominable Customes, God cast them out*; but seeing the Law that forbid these Customes, are all (by your principle) Abolished read this Text, and see if you can find new expres Laws, that forbid those abominable Customes, *ver.* 30. And

And beſides, if the Holy Laws were ſuch a Yoke, as neither the Church of *Jeruſalem* nor their Fathers are able to bear them; it is very ſtrange that they did ſo willingly put their Necks into it, and ſo much the more, in that they were convinced, that it was ſuch a Yoke, which makes it plain to every unbyaſt man, that the Controverſy was not about the moral Laws, or Tables, whether they ſhould be kept, or no; Shall not uncircumciſion which is by nature, if it fulfill the Law, Judg them, who by Letter and Circumciſion do Tranſgreſs the Law? *Rom.* 2. 27. And now Mr. *Cowell* may ſee his folly, in leaving his certain Faith, for a fooliſh Fancy. See his *Beam of Light*, *Page* 14. It is ſufficient for us (ſaith he) till it can be ſhewed from the Scriptures, that the ſeventh day *Sabbath* was made void by the ſame Authority that gave it forth, and the firſt day inſtituted to be a *Sabbath*, by the Lord of the *Sabbath*, which I certainly believe can never be done.

Mr *Co.*) So far are the Prophets from foretelling by the Spirit of Prophesy of the continuance of the Sabbath, that they in the Spirit of Prophesy, acquaint us with the ceaſing of it, *Hoſ.* 2. 11. *And I will alſo cauſe all her Mirth to ceaſe, her Feaſt-days, New-Moons, & Sabbaths*

Anſw.

Answ. Your Eye is greatly darkned, or else you could not thus pervert the Word of the Lord, for this is not spoken by way of Propheſie, for the Abrogation of the *Sabbath*, but is threatened as a great Judgment upon that people for their *Idolatry*, and Abuſe of mercies, yea, for deviſing times for Worſhip, as is moſt plain, if you compare this Propheſie, with *Jereboam*'s worſhip; but that theſe words in the *ver.* 11. are ſpoken as a great Threatning, it is plain in the *verſe* before, and the *ver.* that follows after. *For thus ſaith the Lord*, in *ver.* 10. And now will *I* diſcover her Lewdneſs in the ſight of her Lovers, and none ſhall deliver her out of my hands, and *I* will cauſe all her mirth to ceaſe, her Feaſt-days, her new-Moons, and her *Sabbaths*, and all her ſolemn Feaſts. and *I* will deſtroy her Viens, and her Fig-trees. *ver.* 12. 13. Now let the Reader Judge, whether the Lord Threatns Judgment to this People for their manifold ſins, or holds forth mercy by the Spirit of Propheſie, or promiſes to deliver his Church from her Sabbath, that was her Yoke of Bondage to her; And it is ſtrange, that all her Mirth ſhould ceaſe with her Sabbath, that was her Yoke of Bondage, all which is as falſe as it is abſurd. And let this be a warning to Mr. *Cowell*, that he may take heed how he

Abuſeth

Abuſeth the ſure Word of Propheſie.

The next Scriptures you bring is, *Math.* 5. 17. *Think not that I am come to deſtroy the Law, or the Prophets, I am not come to deſtroy, but to fulfill.* And this Text you ſay, relates to the whole Law; becauſe Chriſt ſpeaks of leaving the Gift at the Altar, and of the Bill of Divorce, in *ver.* 23, 24. 31, 32. which Alter and Bill of Divorce you ſay is made void, *Heb.* 9. 9, 10. 1 *Cor.* 7. 12. *Col.* 3. 19. And from the Words of Chriſt, in *ver.* 17. You think that the ten Commendments are not more Eſtabliſht, then the reſt of the Laws ceremonial.

Anſw. You are under a great miſtake, in ſaying that the Apoſtle did Aboliſh the Law of Divorce; becauſe he bids husbands love their Wives, for that was alwayes their duty, this was from the begining, *Gen.* 2. 24. And no man that is undiſtempered, can imagine, that the Apoſtle doth Aboliſh the Law of Divorce, in *Cor.* 7. 12. *He only forbids unlawful putting away (as his Lord and Maſter had done before him)* in *Math.* 5. And as for Brethren's leaving their Gift at the Altar, till they were reconciled to their offended Brethren; it is a Moral, and Evangelical duty for the Church of Chriſt, and Jeſus Chriſt is a Believers Alter, by whom he offers all his Offerings to

God

God the Father, *Heb.* 13. 10. And though the Altar is here made mention of, yet it is to carry us to Christ, who is our Altar, and whoever reads this whole Sermon uttered by Christ, they will find he treats of the ten Commandments, or such moral Laws as were comprehended in them, and Christ did so fulfill the Ceremonies, as that they are no more to be practiced, but did he so fulfill the moral Laws? As that we are not to fulfill them? Christ did for this end, that the righteousness of the Law might be fulfilled in us, Christ would not have his Disciples to think such a wicked thought of him, *As if he came to destroy the Law, or Prophets, or to break the Law, or dissolve it* (for so it may be read) *Till Heaven and Earth pass, not one Jot nor Title shall pass from the Law till all is fulfilled.* But here you would have all Abolished at the death of Christ, though you are affraid in this place to speak out (what ever the matter is) though before you speak as much plainly; but if this be the sence of the words, that Christ fulfilled all the Law, and so it was Abolished at his death, only (as you say) it is not destroyed, but it is for our Learning, but not for our Rule; how is it then that Christ saith, *Math.* 5. 19. *Whosoever therefore shall break one of the least of these Commands, and teach*

men

men so, shall be called least in the Kingdom of Heaven; but he that shall do and teach them, the same shall be called great in the Kingdom of Heaven. Now if all the Laws be here intended, then it is a hainous sin to break, or teach the Abrogation of the least Ceremonial Laws, or else you must conclude that these words are not binding to believing Gentiles: And although you pretend great zeal for hearing of Christ, yet you will not hear a word of this his large Sermon, so as to reckon your self bound to do it any more, then you are bonnd to keep the Ceremonies, for you say he intends them, as well as the ten Commandments; But let me tell you, although you thus deceive your own soul, *Yet it is not every one that saith, Lord, Lord, but he that doth the Will of the Father, which is in Heaven, it is such a part of the Will of the Father, as Christ is Confirming, as without the doing of, there is no entring into Heaven.* But this Text in *Math.* 5. Is largely opened by many, and you having past over our Arguments in our Books of the Sabbath, thither I refer the Reader, and leave you in your needless Laborinth.

As for *Mark* 2. 27, 28. *The Sabbath was made for man, and not man for the Sabbath, therefore the Son of Man is Lord of the Sabbath.*

Hence

Hence you conclude, that it was made only for *Israel*, and that Christ being Lord of it, proves it no more in being, then the Temple, which is called his House.

Answ. You was at a loss a little before in your Book; whether the Sabbath was from the beginning, yea, or no, and reason you had, for Doctor *Owen* on whom you build, holds that the Sabbath is from the beginning, but now it was made for *Israel*, when the Law was given, because you say they are called man, and by this way of Reasoning you will make it in force to Mr. *Cowell*, for he is called a man; and what doth this hinder our interpretation on this Text, when we say it was made for *Adam*, for Christ hath respect to the making, or creating of the Sabbath, and not to the making of it known from *Sinai*, he speakes as the Apostle speakes, the woman was made for man, which words all carry to the woman that was made for *Adam*, and yet the same words must be turned quite another way. The Sabbath was made at the Beginning, and when it was so made for man, that is for *Adam*, the publick Person, representing all mankind; and so Christ as the Son of *Adam*, or the second *Adam*, is Lord of the Sabbath day; but you say he is Lord of the Temple; because *Malachi* Propheſied, that he ſhould come into his Temple,

Temple, and the Temple is called his House, and yet it is destroyed; here you contradict your self, for you do not think, that Christ as manifested in the Flesh, was to have such an house, but as he is God, so the Temple and all things were his; But he is Lord of the Sabbath, as he is the Son of Man; and what if he improved his Title of being Lord of the Temple, into a Spiritual Temple? Doth he lose his Title thereby? And besides, you must know that the Temple, when it is said to be Christ's Temple, the meaning is, the Temple, and all that are in it, that is, the Worshipers in the Temple; the People are called *Jerusalem*, as well as the City; and the Church that Worshiped in the Temple, were the House and Temple, and in this sense Christ holds his Title still, and his House is the House of Prayer, and so by this way of arguing, as it is not for your purpose, so it is contradictory to your self; for you by this, make Christ Head and Lord of the Church, that was before his coming in the Flesh; yea, you make him Lord of the Old Church, as he is the Son of man; and if so, then it will roundly follow, that he gave them all their Laws, and so you are to hear Christ in all things that he hath said, from the beginning of *Genesis* to the end of *Revelations*; And thus notwithstanding all

your contradiction and confusion; what we assert from this Text stands firm; Christ is Lord of the Sabbath day, as he is the Son of Man, his Title stands firm, and the Sabbath suits with the clear Gospel Ministration; the Son of Man is Lord of the Sabbath; it was made for the first *Adam*, and the second *Adam* is Lord of it, as he is Lord of the Supper, and Lord of the Harvest; for there was no man in being, when the Sabbath was made, but *Adam*, *Gen.* 2. *And hear the Wisdom of* Solomon, *Eccle.* 12, 13. Let us hear the conclusion of the whole matter, Fear God and keep his Commandments, for this is the whole duty of man, or as it is in the *Hebrew*, this is all *Adam*, so that it was *Adam*'s duty to keep the Commandments, and consequently the seventh day Sabbath.

The next Text you are disturbed with, is *Math.* 24. 20. *But pray that your flight be not in the Winter, nor on the Sabbath day.* This you say proves nothing for the continuance of the Sabbath any longer then the time of Reformation, and these words were spoken to Jews, or such as were proselited to them in the time of their Church-state, and not to the Gentiles, or Christian Churches.

Answ. These are the Words of Christ to his Disciples, as is plain in *ver.* 3. 4. In Answer

ſwer to the queſtion about the deſtruction of the Temple, the time of his Coming, and the end of the World. But it ſeems gentile Chriſtians are not concerned in this (if you ſay true) and if you will refuſe what Chriſt ſpoke, that was not ſpoken to the Churches of the Gentiles, or Chriſtian Churches, then you muſt deny all he ſpeaks, for there was no ſuch Churches in the dayes of his fleſh to ſpeak unto; ſo that now you have ſpoken your mind plainly. You are for hearing of Chriſt in the dayes of his Fleſh, when he ſpake to the Churches of the Gentiles, but he had no ſuch Churches then to ſpeak to, and ſo you are not bound to hear him any thing; For ſhame pull off your Vizard, and do not thus deceive your ſelf and others; if we tell you of Gods Command for the Sabbath, then you tell us that was to the Jews; but we are to hear Chriſt the Great Prophet, and where we bid you hear Chriſt, in *Math.* 24. Then you ſay that was to the Jews, and we are not concerned in it; muſt we neither hear the Father nor the Son? What kind of Believers are thoſe? that are not concerned in what Chriſt ſpake to his diſciples, and yet thoſe diſciples were ſuch as were to teach all Nations;

and to teach them to observe all things that he had commanded them, and he commands them to pray, that they might not have their Flight on the Sabbath day; and how could they truly pray that they might not flee on the Sabbath? if the Sabbath was done away at the Death of Christ, seeing this Flight was about fourty years after; how could the Disciples of Christ send up a prayer about the *Sabbath*, when there was no *Sabbath*. But as sure as Winter was to remain Winter, so the *Sabbath* was to remain the *Sabbath*; and *Christ* did not command them to pray falsly, but in truth; and these Words of Christ have a special Relation to the End of the World, according to the question of the Disciples, as is plain in *ver.* 21. *For there shall be great Tribulation, such as was not since the beginning of the world, to this time, no nor ever shall be*; which is the same with that in *Dan.* 12. 1, 2. *And at that time shall Michael stand up, the Great Prince that standeth for the Children of thy People*; and there shall be a time of trouble, such as there never was since there was a Nation, even to that same time, and at that time thy people shall be delivered, every one that shall be found written in the Book. So that the Flight that is intended by Christ in the full Extent of his words, relates to the

time

time of his ſecond coming, when he takes to him his great Power, and Reigns; and when many of them that ſleep in the Duſt ſhall awake; I ſay when he ſtands up for his People, there will be ſuch a time of trouble, as never was; but if at the deſtruction of *Jeruſalem*, there had been ſuch a time of trouble as never was, no nor ever ſhall be, then there could not be ſuch a time of trouble as never was, when *Michael* the Great Prince ſtands up for his People; and what if I ſhould ſay, that as *Jeruſalem*'s deſtruction came on the Sabbath day? So will the great deſtruction, ſuch as never was, come upon this Old wicked world, on the Sabbath day, and as it was begun on the firſt day, ſo it will be ended on the ſeventh day, and the Saints ſhall enter into the great and glorious Sabbath. You having ſlighted the Command of Chriſt, you nextly ſlight his Practice in keeping the Sabbath, and ſay it is nothing to you; his Word is nothing, & his Practice is nothing to you, and yet you would make the ignorant believe you are a zealous man for hearing and imitating of Chriſt, and then as you ſerve the Maſter ſo you deal with the Servants. The Apoſtle *Pauls* practice in Sabbath-keeping is not to be regarded by you neither; but all the Scriptures that relate thereunto, are paſſed over without examination, or a fair taking your leave of them? But of this no

more

more at present, for I shall meet you at the next turn.

You having forsaken the Sabbath of *Jehovah*, the commanding Authority of the Law, the Prophets, and the four Evangelists, as hath been plainly shewed before. You now are seeking for a new fashioned Sabbath, from *Act.* 20. 7. *And upon the first day of the week, when the Disciples came together to break Bread*, Paul *Preached upon them, ready to depart on the morrow, and continued his Speech until Midnight.* From hence you conclude a new day of solemn Worship, *Even the first day of the Week.*

Answ. Here is no help for you in this Text, for it is in the Greek on one of the Sabbaths, and so it is rendered in our *English* Translation; the *Rhemish* saith, the first of the Sabbath, but the *English* saith more truly, according to the Greek, from whence it is taken, one of the Sabbath days; it is more then Provable, as hath been largely shewed by Mr. *Bampfield*, that it was one of the seven Sabbaths, between the Passeover and Pentecost, for *Paul* was at *Troas* after the dayes of unleavened Bread, *ver.* 6. And he hastened, if it was possible to be at *Jerusalem* at the day of *Pentecost*, *ver.* 16. For within the compass of unleavened Bread, which was the Passeover, and the Feast of *Pentecost* were seven weekly Sabbaths,

upon

upon one of which *Paul* and the Disciples met together, *Lev.* 23. 11, 15, 16. So that this seems to be the seventh day Sabbath, and not the first day. And this meeting was occasional, *Paul* being ready to depart on the morrow; And suppose it was granted that this was the first day; what will this signifie as to the proof of a New *Sabbath*, for the breaking of Bread, was after Midnight; when he had broken Bread and eaten, and talked a good while, till break of the dayhe departed, & if this meeting was on the first day, then the breaking of Bread after midnight was on the second day; And how unlikely it was that *Paul* should keep a New Sabbath? Seeing he made such hast to be at *Pentecost*, if he had set up a New Sabbath, and Abolished the Old, there had been no room for him at the Feast of *Pentecost*; and if the Jews that did believe were so disturbed, because they were informed that he Taught against Circumcision and the *Customes*? that would they have done, if he had broke the Sabbath, and taught others to do the same, having set up another Sabbath in the room of it. For any one to imagine this, is to do violence (in a sort) to his own reason. It was beyond the Apostle *Paul*, and all the men in the world, to change the *Sabbath*; for God had *Created* a *Sabbath*, and Blessed it, and sanctified

ſanctified it from the Beginning, & gave it with an Audible voice from Heaven, in the hearing of many thouſand Witneſſes; Neither is there the leaſt thing in the Text, or Context, or *verſes* following, that doth in the leaſt intimate any ſuch thing, as a new day of worſhip, and a hard piece of work it would have been for the Apoſtle *Paul* to have got a New Sabbath into the world, ſeeing the Old Sabbath was kept by Jews, and Gentiles in every City, and the light and practice of it was in all Nations; for if there is ſuch a bluſtering and wrangling amongſt Profeſſors now, becauſe ſome are reſtoring again the way of the Sabbath that was from the Beginning, and from Heaven. What a ſtir would there have been if the Apoſtle had gon about to change the Sabbath, it would have been the ready way to a mad Confuſion, and to put a ſtop unto the publication of the Goſpel.

And who would have thought that *Mr Cowell*, who is ſo hard to pleaſe, that the whole Body of Scriptures that plead for the ſeventh day Sabbath, will not ſatisfie him? ſhould now take up fully ſatisfied with nothing, that he ſhould refuſe the Authority of Gods Word for the ſeventh day Sabbath, and feed on Aſhes or his own preſumptuous Conceits, about a new day of worſhip; concluding that this ex-

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ample hath the force of a Command in it; and if ſo, whether will this mans principle carry him; but to Circumciſion, and the Ceremonies, for we have *Pauls* example for them; but ſuch as follow examples without a precept, do make themſelves examples for others to be warned by; and if this example of the Apoſtle be binding, then you muſt confeſs your ſin, and cry mightily to God for mercy, and keep the ſeventh day Sabbath again, for this meeting was on one of th the Sabbaths, and it was *Pauls* manner to meet and preach on the Sabbath. And how can you with modeſty paſs by the conſtant example of the Apoſtle *Paul*, in meeting, and preaching, and calling the ſeventh day the Sabbath; and yet upon a ſuppoſition of his meeting once on the firſt day, muſt needs make that a Sabbath; and as for the 1 *Cor.* 16. 2. It is in the Greek, as in *Acts* 20 One of the Sabbaths, it was either one of the ſeven Sabbaths (as before is ſaid) or elſe ſome one of the Sabbaths that did belong to ſome other Feſtival, moſt probable at the time of in-gathering, for then they were to bring a Free-will offering to the Lord, according as God had proſpered them that year, *Deut.* 16. 10.--17. *And every man ſhall give as he is able, according to the Bleſſing of Jehovah thy God, which he hath given thee*; And to

this

this the Apostle seems to refer in 1 *Cor.* 16.2. upon one of the Sabbaths, Let every one of you lay by him in store, as God hath prospered him, every one was to lay by himself, according to the Blessing they had that year, that so they might go to this as the Lords, and not as their own, on all occasions; And it is contrary to common sense and reason, that the Apostle should here intend a new Sabbath, seeing at this time himself and these *Corinthians* kept the Feast of *Pentecost*, which they neither could, nor would have done, if they had made void the seventh day Sabbath, and kept the first day instead thereof, *ver.* 3. 8. 1 *Cor.* 5. 8. And besides, if we should take a first day upon a supposed meeting hereupon, it would exceedingly indanger us with the Ceremonies of the Law of *Moses*, for by a far greater colour of Reason, men might plead for Circumcision, the Feast of *Pentecost*, unleavened Bread, and many more Ceremonies from the example of *Paul*, and others in the primitive time; so that this Principle that thus goes by Examples, carries us into all the ceremonies of the Law, for such examples may be pleaded with more truth and colour, then he can plead for the observation of the first day; and although he endangers himself and others, by pleading examples

ples as ſtrongly as a Law; yet that which kes his ſolly the more Ridiculous, he can- produce one example for the obſervation the firſt day: And our *Eng-* Tranſlation * renders this Text * See *Fulke.* erwiſe, On the firſt of the Sab- hs let every one of you put aſide by him- laying up as God hath proſpered him; if this had been the firſt day, here ne ther Meeting nor Collection upon it, a laying up in ſtore as God had pered them that year (as before was wed.) But it is one of the Sabbaths Apoſtle ſpeaks of, and ſo Mr. *Cowell* ot concerned in this Text; and is this man that is ſo affraid of the Sabbath? t he has thrown almoſt all the Scri- res away as a Rule, and narrowed up ſelf to a ſmall parcel of them, hoping find a firſt day in them, that might e ſome ſubſtance in it. The ſeventh s he ſaith) being a ſhaddow, and catch- earneſtly at it, as being moſt *Com-* dious for him; and ſo layes hold of s Text, but when it comes to be lookt o, here is one of the Sabbaths that thought he had taken his farewell of t there is one Text more that he ſaith prea- s aloud that the firſt day was a noted, known,

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acknowledged day among Christians; that is *John* 20. 19. Because there is me made again of the first day, and Christs ing to the Disciples on that day, when were Assembled.

The *Rhemish* Translation renders it the of the Sabbaths, and the *English* Transl renders it the first day of the Sabbaths; the Greek by which we must be guided, ders it one of the Sabbaths, as before it one of the Pascall Sabbaths (as one well sh for if he should grant this to be the first *How did Christ lie three dayes and three ni in the Heart of the Earth, to answer the of* Jonah's *lying three dayes and three nigh the Whales Belly.* And suppose it was g ted that this was the first day, in *John* 20. What colour of proof is here for a new bath? Christs appearing to them, was w the first day was at an end, and they did believe (some of them) that Christ was ri and were such as kept the Sabbath, both fore and after this first day, so called; an Christ did not rise till the morning, then the first day, or the Evening of it was go and then he appears not unto the Assembly the other half was gone. So that here *Cowell* proclaimes his folly, instead of a Sabbath; And as for *Rev.* 1. 10. It is

J

was in the Spirit on the Lords day, and
y no day of the seven is called the Lords
but the Sabbath day; the Son of Man
rd of the Sabbath, *Mark* 2. 28. *And it*
Sabbath of the Lord thy God, the Holy
Lord; For so the Lord calls it, *Isa.* 58.
Exod. 20.
ut the Scriptures being altogether silent
first day Sabbath; he flies to History,
tells us, *Eusebius* reports that the first day
called the Queen of dayes, and what of all
? The same Historian makes it manifest,
the Sabbath was reckoned the King of
s, or the Chief day for Holy Worship,
n a manner all the Congregations in the
ld did keep the seventh day Sabbath (as
been shewed) And *Athenarius* Bishop of
andria saith, they assembled on *Saturday*,
at they were infected with Judaisme, but
to worship Christ, the Lord of the Sab-
See Doctor *Care*, *Page* 175. And see-
hat neither the Holy Scriptures, nor the
ory which you mention will afford you
elief in this distress that you are in, for
hing like a Command for the first day of
Week, I will produce a Command to help
at this dead lift, to shew your folly, and
Spirit hath been at work to make
bath for you. The passage is in Doctor

Heylin's

Heylin's Book, called, *Sunday no Sabbath*
221 and 222. Part 2. An holy Mand
touching the Lords day, which came do
from Heaven unto *Jeruſalem*, found on
Simeons Altar in *Golgotha*, where Chriſt
Crucified for the ſins of all the world, wh
lying three days, and as many Nights, ſtr
with ſuch terrour all that ſaw it, that fall
on the Ground, they beſought Gods mer
At laſt the Patriark and *Akarias* the Biſh
(of I know not whence) ventured to take i
their hands that dreadful Letter, which
written thus, *Now wipe your eyes, and*
a while on the Contents, which I ſhall ren
with as much Brevity *as the thing requir*
I am the Lord which hath Commanded to keep
ly the Lords *day, and you have not kept*
neither repented of your ſins, &c. *I can*
repentance to be preached unto you, and
believed not; then ſent I Pagans amongſt y
and becauſe you did not keep the Lords
holy, I puniſhed you a while with Famin
&c. *Therefore I charge you all, that from*
ninth hour on the Saturday, *until* Sun riſi
on the Monday *Morning, that no man p*
ſume to do any work, but what is good,
if he do, that he repent him of the ſame;
rily I ſay, and ſwear unto you by my Seat a
Throne, and by the Cherubims that keep my Se
th

at if you do not hearken to this my Man-
te, I will no more send to you any other Epistle;
ut I will open the Heavens, and Rain upon
ou Stones, and Wood, and scalding Water, &c.
This I avow, that you shall dye the death, for
he Lords day, and other Festivals of my Saints,
hich you have not kept; and I will send a-
mongst you Beasts with the Heads of Lyons,
nd the Hair of Women, and the Tails of Cam-
els, and they shall eat you and devour you, &c.
here is a great deal more of this wretched
uff, &c.

This was done by *Fulco* a *French* Priest,
gether with one of his Associates, *viz.* *Eu-*
thius Abbat of *Flay* in *Normandie*, who were
nt to scatter this Mandate here in *England*.

And to this let me add the Annotations on
e *Rhemish* Translation, on *Rev.* 1. 10. *viz.*
hat the Apostles and Faithful Abrogated
e Sabbath, that was the seventh day, and
ade Holy day for it, the next follow-
g, being the eighth day in Count from the
reation; and that without all Scripture, or
ommandment from Christ that we read of;
a, which is more, not only otherwise then
as by the Law observed, but plainly other-
ise then was described by God himself in the
ommandment; yea, and otherwise then
ordained in the first Creation, when
sanctified precisely the Sabbath day,

and

and not the day following, ſuch great power did Chriſt leave to his Church, and for ſuch cauſes, gave he the Holy Ghoſt to be reſident in it, to guide it into all Truths, even ſuch as in the Scriptures are not Expreſſed; and if the Church had Authority and Inſpiration from God, to make Sun-day (a Worky-day before) an everlaſting Holy-day, and the Saturday (that before was Holy-day,) is now a common Working day; why may not the ſame Church now preſcribe and appoint the other Feaſts of *Eaſter*, *Whitſontide*, *Chriſtmas*, and the reſt; for the ſame Warrant ſhe hath for one, that ſhe hath for the other.

So that the firſt day Sabbath, ſtands without all Scripture, yet upon as firm ground as *Eaſter*, *Whitſontide*, or *Chriſtmas*. It is no great wonder then, that Mr. *Cowel* ſhould ſo quarrel with the Scripture Sabbath, ſeeing he is for one that is without Scriptures. Though he Fathers it there for ſome reaſons that it may be himſelf beſt knows.

And becauſe he cannot tell how this new day of Worſhip is to be obſerved, he tells us how it is not to be obſerved, and that is, he ſaith, not as the Sabbath from *Sinai*, that had ſuch Commands as thoſe, *viz.* that none ſhould go out of the place, and that none ſhould kindle a fire on the Sabbath, *Exod.* 16. 29. *Chap.* 35. 3. *That they ſhould make them Fringes*

Chap. 35. 2. *That they ſhould make them fringes in the borders of their Garments, and ſhould put on the Fringe a* Ribband *of* Blew, *that they might keep in remembrance this Command with others, which* Particulars *were commanded by the ſame God that commanded the ſeventh-day Sabbath.*

Anſw. It is true, that as your New *Sabbath* hath no Command for it, ſo there is no Command concerning it, only the fourth Commandment commands man to work upon it, as freely as on any other of the ſix days; ſurely if there were ſo many Commands about the ſeventh-day, that (you ſay) was a ſhadow, what may we expect from your New *Sabbath* or day of Worſhip? that hath ſuch ſubſtance in it; it is very much, That *Moſes* who had a Veil upon his Face ſhould be ſo plain, and expreſs in all things, relating to the Seventh-day *Sabbath*, and yet that there ſhould be nothing plain, relating to this New *Sabbath*, or Goſpel-time of Worſhip, which ſhould appear with open face in the World. And why do you abuſe the Text in *Exod.* 16. 29 when you know, that Text only forbids going out of the place on the Sabbath, to labour for their bread, becauſe the Lord had given the bread of two days with his Sabbath, leſt any ſhould fall under temptation and a ſnare, (as

you have done) to prophane the Sabbath fo
bread, or that which is worſe then bread; af
it is very true, your Sabbath is without ſuc
a word as this belonging to it; Men may g
where they will upon it, and work for the
bread, for God hath no where given it to re
in, nor the bread of two days, upon that a
count, as he did to the true Sabbath; and the
that have been faithful to the Lord in keepin
the Sabbath, according to the Command, hav
taſted the ſweetneſs of this Word, with man
more precious Promiſes, and have found th
Lord faithful to them, in giving them th
bread of two days, with his holy Sabbath
But this poor deluded man brings this Tex
as if every one was bound to their Chair, an
were not to go out of the place on the Sa
bath; But he ſhould have known, that the
did go a conſiderable way in the Wilderne
the Number of Jews and Gentiles being
bout 1200000, which vaſt number took up
great ſpace of ground, and thoſe that lived
the out-ſides of the Camp muſt needs go
great way to worſhip at the Tabernacle; a
a Sabbath-days Journey was allowed of,
is plain in *Acts* 1.12. And as for your quarr
with Sabbath-keepers for riding ſo far on t
Sabbath; you know we allow no Travelling
the Sabbath, but on Gods Work, and none

have been ſo guilty herein as your ſelf, nd ſo you ſhould not have publiſhed your wn ſhame; Another excellency that be- ngs to your Firſt-day Sabbath is, you ſay, at there is no ſuch Command, as in *Exod.* 5.3. That forbids kindling of Fire on the bbath-day, and this is very true; for the ſt days Obſervation is foreign to the Com- ands in the Scriptures; you may kindle and ow the Fire from morning to night on your ſt day, for this is your liberty in your New abbath; neither do we allow kindling of ires for ſeveral works, but for Gods VVork e kindling of Fire was never forbidden, and d you known what this means, *I will have ercy, and not ſacrifice*, you would not have ondemned the guiltleſs; and have a care ſt God kindle a Fire upon you, for your pro- haning and ſcoffing at his Fiery Law, *Jer.* 7.27. And what if there were ſome Cere- onial Laws added to the fourth Command? ill that make it void? this is the way to ake a ſon of *Belial* in earneſt, for there was e water of Jealouſie to be given to VVo- en that were ſuſpected to have broke the venth Command, which ſaith, *Thou ſhalt not mmit Adultery*, will it follow then, that the aw that forbids Adultery was a ſhadow? d yet ſo it muſt be (if you ſay true).

And as for the Fringes and Ribbands blew, commanded by the same God, as wickedly and scornfully speak it, hath been spoken to already, to shew, that it was to put them in minde of all the Commandments of Jehovah, *Numb.* 15. 38, 39. so that this Fleer is against Jehovah and against all his Commandments, as much as against the Sabbath. And if I had reproved the sin of Adultery or Theft, here is an Argument prepared by you how to answer; Namely, that the same God that commanded the Fringe and Ribband to be blew, forbid Adultery and Theft, and therefore are no more bound to abstain from the breach of one Command, then the other: And that the Fringe and Ribband of blew, was not so contemptible as you would make it, for the Fringes at the Borders of their Garments, did shew; how they were incompast about with Favour as with a shield, and bouuded in with holy good and just Laws, which is a shield and buckler, and the Ribband of blew did shew that the Laws that they were incompassed with, were Heavenly, or from the Body of Heaven in its Clearness, which is blew or like unto a Saphir, and to shew their honour and dignity above all people, yea, to this very day Kings and Princes Wear a Ribband of Blew to their honour and dignity; And is no wonder that your first day should

w

hout a Fringe, as a Token of Favour, see, there is never a Favour promiſed to the ping of it; or that it ſhould want a band of Blew, as a Token of its being an venly Inſtitution, becauſe the obſervation is from Men and not from Heaven, from ven it is made a common VVorking-day, there is no need of any thing to make us member to obſerve it. VVhat ſhould you with a Ribband of Blew, for you have ne- a firſt day Inſtitution to faſten it upon; Obſervation is not of the heavenly Com- tion Saphir-like, it is not true blew, but ſpotted with the fleſh; I ſpeak not this the Practice of the Fringes, or Ribband Blew, but to ſhew the ſignification of it, to Anſwer this man according to his y; And whereas he ſaith, that it was mmanded by the ſame God that Comman- the ſabbath, I anſwer ſo were all the other Commandments, muſt they all be broke re ore? Likewiſe he pretends a Com- d for the firſt day, but it ſeems it was not m the ſame God, for if it be, then the ſame d commanded the Fringe, and the Ribband Blew; And if he ſay, that Chriſt by his oſtles Commanded th firſt day, this will ak as before, for Chriſt was and is the e God that Commanded the Fringes, and Ribband of Blew, unleſs he thinks that

Chriſt

Christ is another God, which is absurd a
Blasphemou .

The next thing he sa th, that this first c
hath not belonging to it. is that Christ h
not given Authority to his servants, to t
away the lives of one another, for a failer
this matter:

Answ. It is very true, Christ hath given
Command about the keeping of it, nor agai
the workers upon it. but Commanded us
work upon it in the fourth Commandme
whose voice then shook the Earth, neit
was there any such Law added to the seve
day Sabbath, either by God or Christ, phr
it how ye will, for to take away the li e
one another for their failings, in not keep
the seventh day Sabbath, according to
Commandment, this is intolerable wicked
in you, upon pretence of making Christ v
merciful, to go about to make the ignor
believe that God was very Cruel, that g
forth Laws on purpose to destroy his Peop
and to make them beli ve that we that ke
the Sabbath, are for killing one another
our failings therein (which you know is fal
only you Back-slider like, scoff at Gods La
and at his servants, and to make us as odi
as your self, you would make us Bloody, th

you might Engage the Rable against us: for the Penalty annexed to the fourth Commandment, was not for those that sinned ignorantly, or through frailty, but wilfully, and maliciously, or sinned unto death, with a high hand, for such there was no more sacrifice for sin, but a fearful looking for fiery indignation; they were such Sabbath-breakers that the Penalty was against, as hath been plainly shewed before, & is this the Liberty that you talk of, that came in with your new invented Sabbath? To secure presumptuous sinners that sin unto death, and to take away the Penalties belonging to the Moral Law, and the Law it self; If a Child did curse his Father or Mother he was to die the death; but by your way of Reasoning this was a Butcherly cruel Law, and Children must not regard the fifth Command, because there is such a Penalty annexed to it; And what room do you leave for Magistrates in the World? if it be bloody and cruel to execute the Penalties, for the wilful malicious breach of the Moral Law; And by this way of Reasoning, if a Thief should steal, you would make it cruelty to make him restore four-fold, for you have not this Penalty in the New Testament; but it would be endless to shew all the Absurdities that attends your Principles; but seeing you spent so much

much time to ſhew what your firſt day had not, you ſhould have ſhewed what it had that might commend it to us, you have ſhewed, that it is nameleſs and threatleſs, there is no Penalty to be inflicted on them that do not keep it, ſo that we need not be afraid of it, unleſs we will believe that Mandate before mentioned, and likewiſe that we are not bound to reſt on it, neither hath the Lord provided the Bread of two days, becauſe he hath given that as holy; but it is common, and we may make as many Fires for ſervile uſes on it as we pleaſe, and we have nothing given us to put us in mind of it, as there is for the ſeventh day Sabbath. ſo that the ſum of what you have ſaid is this; The firſt day is to be kept and obſerved, becauſe there is no Command in the Holy Scriptures, about the manner of keeping of it, it is to be kept as the conſtant day of reſt, but every one may keep it how they will, or chooſe whether they will keep it or no.

And laſt of all your Quarrel with the Seventh day is, becauſe it is called the Saabbath concluding, that ſome do build on this; but you ſay, ſometimes it is called the ſeventh day, and it is diſrobed of that Appellation and ſo if one of thoſe expreſſions have weight in one caſe, ſo will the other, with as much Reaſon and Truth.

An. As you began so you end; Suppose it had been true, that the seventh-day had been once called the seventh-day, without the Name of sabbath, will that weigh in the Ballance against about fourscore places in the Scripture, where it is still called the sabbath? And what sabbath-keeper pleads the Title without the Command, but offers the true Name of the sabbath, from the Command; and you corrupt that Text in the *Hebrews*, in saying it disrobes the seventh-day, and makes it a common day; for the Author to the *Hebrews*, calls it a Sabbath, or holy resting day in these words you mention, *Heb.* 4. 4. for he spake in a certain place on the seventh-day on this wise, and God did rest the seventh-day from all his works, there it is plainly called Gods resting day or Sabbath; and here you may see, the true End of sabbath-keeping. God rested from all his VVorks upon it, he made the Heavens and the Earth, he made the Lamb that was slain from the Foundation of the VVorld, and the glorious Heavens, that he with his Bride shall possess, in the six days, and rested the seventh-day, and here you may see the seventh-day confirmed, as from the beginning, and to be kept in remembrance of all the Great VVorks of Gods Creation and Redemption; for the Lamb that was slain in the fulness of time, was made

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in the first *Adam*, and slain in the Purpose of God, from the Foundation of the World, he was the Son of *Adam* who was the Son of God; the very man Christ Jesus that died for us, was Created and made in the first *Adam*, on the sixth day, and God rested the seventh day, and Christ as God made the World, and all things in it, for by him God made all things, and when Christ had made all things, he rested the Sabbath day, or the seventh day. How much doth it concern Christians therefore, to be Christ like, and rest the Sabbath day, according to the Commandment?

And if Mr. *Cowell* could but have found the first day called Gods Resting day, and throughout the New *Testament* called the Sabbath day, how would he have crowed, and concluded that the first day was the undoubted Sabbath? And yet the same Ground, with the Addition of the sure Word of Prophesy, proves nothing for the seventh day Sabbath; and yet the first day shall be the day, though it hath neither Name, nor thing like a Sabbath; but it is Preceptless, Promisless, Threatless, Exampleless and Nameless; for I cannot find in all the Scriptures of the New Testament, any day that is called the first day of the week, although it is so rendred in three or four

four places in this last Translation, and whether will this Mr. *Cowell* go, he is running out of all the Scriptures, for the Law and the Prophets and the four Evangelists he left before. Now *the Acts of the Apostles, and the Epistles to the Corinthians,* are to be left by his way Reasoning, for he saith we must not have the Sabbath, because there are Ceremonies in that Law, where the Sabbath is, and then by the same Reason we must not have the four Evangelists for our Rule, because there is the Leper's Offering, and other Ceremonies, and then if we look after the *Sabbath* in the *Acts* and *Epistles*, he tells us if we will have the Sabbath in those *Scriptures*, we must have the Jews Feasts, for they are in the New Testament likewise, and yet he wholly denies the Old Testament, as a Rule, because there are Ceremonies in it, although he acknowledgeth that there are Ceremonies in the New, so that his principle, and all mens principles that leaves the Law and the Prophets, as a Rule, is utterly destructive to all Religion, and all Government, and carries men to Atheism and Enmity against all Holy Scriptures, although in charity I believe that many that are infected with this Vennom, do not see the depths of *Satan*, and so are the more to be

born

born with and pittied. But for such as M. *Cowel's*, who have been once Enlightned, and have escaped the pollution of the World, and yet again, is intangled therewith, or such as are not willing to see, but hide their eyes from the Sabbath, and are enraged against any that shew them Light. I beseech such in the Name of Christ, timely to consider their wayes, and tremble at those Words of the LORD, *Isa.* 30. 8, 9, 10 *Now go write it before them in a Table, and Note it in a Book, that it may be for time to come, for ever and ever*: That this is a Rebellious people, Lying children, children that will not hear the Law of *Jehovah*: Which say to the Seers, See not; and to the Prophets, Prophesie not unto us right things, Prophesie Deceits, *Luke* 16, 13. *And he said unto him, if they hear not Moses and the Prophets, neither will they be perswaded, though one Rose from the Dead*, so likewise *John* 5. 46, 47. *For had ye believed Moses, ye would have believed me; for he wrote of me: but if ye believe not his Writings, how shall ye believe my Words.*

Now in the Close of all, let the serious Reader, that is willing to understand the truth, in the fear of Jehovah, consider these our Scriptural Grounds for the Observation of the seventh day. First,

First, the seventh-day was created a Sabbath, and all the other six days were created working days, so that there can be no change nor alteration, God *Sabbatized* or rested on the seventh-day, *Gen.* 2. 2. and blessed and sanctified it, because in it he rested from all his VVorks, *ver.* 3. And so saith *Moses* before the Law was given on *Sinai*, *Exod.* 16. 23. *This is that which the Lord hath said, to-morrow is the rest of the holy Sabbath*; and Gods resting on the seventh-day, and blessing and sanctifying it, is given as the reason of the Command for the Sabbath, *Exod.* 20. 11. *For in six days the Lord made Heaven and Earth, the Sea and all that in them is, and rested the seventh-day, wherefore* Jehovah *blessed the Sabbath-day and hallowed it*; and our Lord Jesus saith, *That the Sabbath was made for man*, Mat 2. 27. that is, for *Adam*, as hath been shewed before; with this agreeth the Author to the *Hebrews*, Heb. 4. 4. *For he spake in a certain place of the seventh-day on this wise, And God did rest the seventh-day from all his Works.* And *Abraham* commanded his Children and Houshold to do Justice, and keep the way of the Lord; and the way of the Sabbath is the way of the Lord, and to keep it is to do Justice and Judgement, especially in clear Gospel-times, *Gen.* 18. 19. *Isa.* 56. 12. *Abraham* obeyed

Gods

voice, and kept Gods Commandments, his Statutes and his Laws; but when his Seed profaned the Sabbath, then they were said to refuse to keep Gods Commandments and Laws, *Gen.* 26. 5. *Exod.* 16. 28. Yea, *Cain* and *Abel* came to worship in the end of days, *Gen.* 4. 3. for so is the word in the *Hebrew*, and so it is rendred in our Margins; and the true and only end of days is the seventh day Sabbath the true Proceſs of time, by Creation and Institution for solemn VVorship, and for the Perioding and Measuring of time, as *Noah* did by Sevens, *Gen.* 8. 10, 12. when he was in the Ark and sent forth the Dove, he stayed seven days and sent her forth, and again he stayed other seven days and sent her forth agen; yea, the Sabbath in the fourth Command was laid in the fourth days work; God made the Sun and Moon. and set them in the Heavens, to measure out Set and Appoinred Seasons for solemn worship; for so the word signifies in *Gen.* 1. 14. the word is מוֹעֲדִים from the root יעד which signifies he appointed a certain time to meet in; yea, the very Adversaries of the seventh-day Sabbath are forc't to acknowledge, that the Sabbath was from the Beginning, and that all Nations from time to time made the Revolution of seven days to be

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be the firſt ſtated Period of time, and how ſhould this meaſuring of time by ſeven dayes, obtain an univerſal admittance into the world? No man can give an account, but with reſpect to ſome impreſſions on the minds of men from the Conſtriction and Law of our Natures, with the tradition of a Sabbatical reſt inſtituted from the Foundation of the world.

Fooliſh and vain is that opinion of ſome, who hold that although God reſted, and ſanctified the ſeventh day from the begining; yet they will not grant it was binding to any, till the giving of the Law in the wilderneſs. But let ſuch conſider, that God made the Sabbath for man; and God never made any thing for man, that he refuſed to give unto man, for the ſpace of two thouſand years after the thing ſo made; neither did God ever inſtitute any Law for man two thouſand years before man ſhould practice that inſtitution: The Sabbath was made in mercy to man, that he might reſt and be refreſhed. But God never made any Law or thing in mercy to man, and yet denied all men that mercy till two thouſand years after. *God wrought ſix dayes and reſted the ſeventh*, to ſet man an Example to follow, and yet refuſed all mens following that Example till two thouſand years after? God bleſſed and ſanctified the ſeventh day, but he never

never ſanctified any thing for man to make Common and profane, for two thouſand years after his bleſſing and ſanctifying of it.

2. Conſider what dignity and honour the Lord hath put upon the Sabbath: It is as old as the world and he himſelf was the firſt Sabbath keeper, and (has been ſhewed) Chriſt and his Apoſtles, and the Prophets kept it, yea, ſome o every Nation under Heaven, *Act.* 2. 5. *And the true Worſhip of God was performed on it in every City of the Gentiles as well as the Jews, Act.* 15. 21. *Chap.* 13. 42, 43, 44. The primitive Churches had their beginning and Converſion upon it, both Jews and Gentiles and were converted by Sabbath-keepers; (as hath been before ſhewed.) It was given by a wonderful voice from Heaven that ſhook the Earth, and was heard by Jews and Gentiles, or the mixt multitude, conſiſting of about the Number of twelve hundred thouſand; and if all the world did not hear it, it is very probable that they felt it, for Chriſts voice ſhook the Earth. The Univerſal ſhake of Heaven & Earth which Chriſt will ſhake once more, is parrallel with this, that his Law may go out of *Zion*, and his Word from *Jeruſalem*; *Deut.* 4. 36. *Hag.* 2. 6, 7. *Heb.* 12. 25, 26, 27. The Sabbath was one of the lively Oracles which God ſpake with the other Nine Commandments

mandments, and added no more, and they together are called the Law, and they that break the Sabbath, are ſaid to break Gods Commandments and Laws, for it hath more room in the Tables then ſix of the other Commandments, and it is written in both the Tables, or in the Heart of them, for Gods Worſhip is concerned in this, and Mercy to Man and Beaſt, *Exod.* 16. 28. *Deut.* 5. 22. *Act.* 7. 38. It is one of the lively Oracles given by the Angel that redeemed us unto his people, as their chief priviledge, and all true Preachers are to regulate their Doctrines according to thoſe Oracles to the Law and to the Teſtimony; if they ſpeak not according to this word, it is becauſe there is no light in them, or they have no Morning, and is a ſign of hardneſs of heart, and ſtiffneſs of Neck, when a People refuſe to keep thoſe lively Oracles, *Iſa.* 8. 20. 1 *Pet.* 4. 11. *Act.* 7. 51, 52, 53. It was writ by the Finger of God, and Commanded from his own Example; it was put into the Ark the Type of Chriſt, and in the Heart of Chriſt, and promiſed to be writ in the Hearts of Believers; yea, in the latter dayes when the Houſe of *Iſrael*, and the houſe of *Judah* ſhall be called, *Deut.* 5 22. *Pſal.* 40. 6, 7, 8. *Jer.* 31. 33, 34.

It was confirmed by a ſtrange Miracle for

fourty years together, for the Manna would not keep any of the six dayes, but stank and putrified, and yet miraculously was preserved on the Seventh day; God gave the Bread of two dayes, because he gave them the Sabbath, which should teach us to trust God for Bread, though we deny our selves in keeping the seventh day Sabbath, *Exod.* 16. 24. 29.

The wilful Offenders and breakers of the seventh day Sabbath, were to be put to death by the Magistrate, but no Magistrate was ever tollerated by a standing Law, to put any man to death for the breach of a Ceremonial Law.

Yea, and so gloriously was this Law given forth, that the giviug of the Spirit with Cloven Tongues of fire, is compared to this fiery, Holy, Spiritual Law, the Lord was among them as in *Sinai,* as in the Holy place, *Eph.* 4, 8, 9, 10, 11. *Psal.* 68. 17, 18. *Act.* 2. 3.

3. Consider the many precious promises annexed to the Sabbath; Blessed is the man that doth this, and the Son of Man that takes hold on it, that keeps the Sabbath from polluting of it, *Isa.* 56. 2. And they shall ride upon the high places of the Earth, and be fed with the Heritage of *Jacob*, such as call Sabbath a delight, the Holy of the Lord, and greatly glorious, honourable, *Isa.* 58. 13, 14

They

They ſhall have a place in Gods Houſe, and a Name better then Sons and Daughters, an everlaſting Name that ſhall not be cut off, *Iſa.* 56. 4. 6. Even them will God bring to his holy Mountain, and make them joyful in the Houſe of Prayer, *verſe* 7. and ſo in *Jer.* 7. 24, 25. If you diligently hearken unto me, (ſaith *Jehovah*) to bring in no burthen through the Gates of this City on the Sabbath day, but hallow the Sabbath day, to do no work therein, then ſhall there enter into the Gates of this City Kings and Princes ſitting upon the Throne of *David*, Riding in Charriots, and on Horſes, they and their Princes; the Men of *Judah* and the Inhabitants of *Jeruſalem*, and this City ſhall remain for ever. Oh! how happy ſhall that Prince be (his Name ſhall be perpetuated with Bleſſed memory, and his Government ſhall ſtand like a Rock againſt all oppoſition) that ſhall be ſo far honoured, as to be inſtrumental to reſtore again the true Sabbath, the Holy of the Lord Honourable? He ſhall ſit on his Throne, and ride in his Triumphant Charriot, and his People ſhall have peace and riches under him; yea, and all profitable Arts and Sciences ſhall flouriſh under his Government, and in a ſpecial manner the Medicinal Art, for then the Sons of Wiſdome will begin their Works and Operations on the day that *Jehovah* began his, and by

keeping close to sound Wisdom in Gods VVord, and an orderly progress in the six days, according to Created Nature; then they will have divine Discoveries in the Seventh day, and see more clearly into his wonderful VVorks; yea, then they will understand such *Menstrums* and ways of operating, that work may be done without the usual toil and labour; and then we shall know Physicians of value from them of no value; Physicians that God hath created, who will be of esteem then, for they shall heal diseases, as *Moses* healed the VVaters of *Meribah*, by changing the bad Juices into good by a quiet ferment, and not by forcible Evacuations, *Exod.* 15.25,26.

Fourthly, consider how severely God hath threatned against *Sabbath*-breakers, the Lord threatneth to cut off those souls that prophane the *Sabbath*, to make it a fiery Law upon them, in a way of Judgement that shall not be quenched, *Exod.* 31.15. *Jer.* 17,27. and what a confused Fire is kindled at this time amongst the *Professors* of Religion about the Sabbath? some crying out one thing, and some another; some say, the *Sabbath* was from the beginning, others say it was not; some say it was only given to the Jews, others say it was given to all men; some say the fourth Command is partly Moral,

ral, and partly ceremonial; others ſay, it is altogether ceremonial; ſome ſay the Law is aboliſhed, and we muſt have *Chriſt* and his Apoſtles only; others ſay, that the ceremonies were in force in *Chriſts* time, and will not take Rules from *Chriſt* till after the Reſurrection; ſome ſay all the New Teſtament is our Rule; others ſay, only ſo much as was given to believing Gentiles; ſome ſay the ſabbath ceaſed in *Chriſts* time, others ſay it continued till his death; ſome ſay, that *Chriſt* changed it, others ſay that he did not change it; ſome ſay that the change was contained in the old ſcriptures, others ſay the firſt day ſabbath was without all ſcripture; ſome ſay the firſt day was commanded, others ſay there is no command for it; ſome ſay the *Church* commanded it, (meaning the *Church* of *Rome*,) others ſay the *Church* commanded it, (meaning the Proteſtant *Church*) others ſay they ſet it apart as a day to the Lord; ſome ſay it is a ſabbath, others ſay it is no ſabbath; others ſay there is no ſabbath, but every day is alike, and others ſay that every day is a ſabbath; ſome ſay that *Chriſt* kept the ſabbath, others ſay that he broke the ſabbath ſome ſay that the firſt day is commanded, others ſay that there ſhall be a new *Command* for it hereafter; And we ſay according to the VVord of the Lord, that the ſeventh day

is the ſabbath, the Lord having granted us his Law graciouſly, we are delivered from this heap of confuſion that is amongſt themſelves ſo that they cannot agree in their Verdict; and what can be expected but confuſion? when Men leave the Commandment which is light, and walk in the ſmoke and dark, and that which is worſt of all, there is ſcarce one amongſt a thouſand that is willing to try whether his Principles be right or no in this matter, but in ſtead thereo hot flames of wrath and clamour breaks forth; and it is greatly to be feared, that God in judgement hath left many men to their own flames of wrath and confuſion, for hiding their eyes frhm his ſabbath; yea, and the time will come, when ſome men will manifeſt their wrath and malice at ſuch a high rate againſt the Lords ſabbath, that they will even ſin unto death, or the unpardonable ſin; this I clearly foreſee, he that can receive it, let him receive it; But this is a Digreſſion, and I muſt paſs and haſt to a concluſion,

We likewiſe find that *Jeruſalem* was ſent to *Babylon* ſeventy years for prophaning the Sabbath, and mocking their Prophet, that reproved them from Sabbath breaking, 2 *Chron.* 36. 20, 21. *Neh.* 13. 18. And thoſe that were weary of keeping it, God was weary of them

hem, and threatneth to ſend a Famine of the Word upon them, *Amos.* 8.4,5. 11, 12.

5. Conſider how the *Sabbath* is confirmed by Chriſt and the Apoſtles, and the Faithful in the New Teſtament; Chriſt proclaims himſelf Lord of it, and expounds the uſe and end of it, which is to worſhip and heal the Sick, and do any works of mercy; He made it his cuſtom to keep it, and commands his Diſciples to pray that they might not have their Flight upon it; and this Word relates to the end of the World (as hath been ſhewed) and his Diſciples returned, and reſted the ſabbath day, according to the commandment, *Mark.* 2. 27. *Luke* 4. 16.---13. 10. *Math.* 24. *Luke* 23.25, 26. It was after his Death and Reſurrection likewiſe the ſolemn day of Worſhip, both for Jews and Gentiles, and always acknowledged and called the ſabbath day, throughout the Holy *Scriptures*, and there is no other Sabbath to be found, for they were ſhaddows of things to come; but the ſeventh day was commanded to be kept in remembrance of what was paſt, even the wonderful Works of God performed in ſix dayes, as has been ſhewed before, *Col.* 2. And all Heatheniſh Obſervation of dayes, and years, and times, and months likewiſe forbidden; it being the cuſtom of many of the Heathens, to worſhip the Sun on the

day called Sunday, or the First day; and to keep other times, months and years. So that the Apostles tells the *Romans* that they might warrantably esteem every day alike, *Rom.* 4. 5, 6. *Exod.* 16. 4. That is, those dayes that God made alike (as is said before) but the seventh day is the only Blessed day, and it shall be Blessed, and God is raising up a People, to trust, that shall be Instruments in his hand to make up the Breach that hath been made on Gods Royal Law, that we may have ten commandments like Christians, and not like the Pharisees, making void the fourth command, as they did the fifth, and restore the Path to Sabbathize in, or keep the sabbath in; for so the word in the *Hebrew*, *Isa.* 58. 12. And although the sabbath hath been forgotten; yet it shall be remembered again, *Mal.* 4. 3, 4. *Dan.* 12. 1. *Mat.* 24. 20, 21. For *Elias* must come and restore all things, *Mal.* 4. 5. *Mar.* 9. 12.

6. Consider what a choice song Jehovah hath appointed for the sabbath, *Psal.* 62. is a *Psalm* or song for the sabbath day, which is full fraught with Divine Threachings, and great and precious promises; there is the lifting up of the Horn, the Annointing with fresh Oyl, flourishing the Date Tree, and growing like the Cedar, being Planted in the House of

the

the Lord, and flouriſhing in the Courts of our God, bringing forth Fruit in Old Age, and be Fat and Flouriſhing; our Eyes ſhall ſee, and our Ears ſhall hear our deſires upon the wicked that hate us. But thoſe that are for the firſt day ſabbath, have never a ſong for it, and that is dull ſervice that hath never a ſong to it; the ſeventh day ſabbath hath many Precepts, and many promiſes, and many preſidents, and the beſt preſidents, and a ſpiritual ſong to encourage the keepers of it, and it is Fenced with Penal Laws, which God himſelf puts in Execution, though Men ſee it not, 1 *Cor.* 11. 30. No more then the Church of *Corinth* ſaw the cauſe why many were ſick and weak, and many were fallen aſleep. But the pretended firſt day, hath neither precept nor preſident, nor promiſe, nor ſong, nor title, nor penalty; but is nameleſs, ſcriptureleſs and reaſonleſs; but when we have reaſoned the people, out of all pretended proof from the ſcriptures, they commonly betake themſelves to their laſt ſhift; which is, that we cannot prove by expreſs ſcripture, which is the ſeventh day; and yet the ſame people can tell themſelves which is the firſt day; and they might have ſo much reaſon, as to judge that it is impoſſible for the ſcriptures to tell us every week, or at any other time, which is the ſeventh

venth-day; but the Scripture commands us to keep holy the seventh-day, and God hath given Man Reason and Understanding to know which is it, which he may easily do by enquiring what day Gods Ancient People kept; for he may be sure they would not all lose the sabbath together; And likewise he may know that all the World agree in this, that know any thing of Religion, that that day which is commonly called Saturday is the seventh-day, and it is most sordid to imagine, that a day so eminent, commanded to be kept, with a Voice from Heaven, and known to all Nations, and kept for so many years, should be strangely lost, and no man can tell when, nor by what means; Certainly those that thus Reason, must imagine that some time or other the whole World fell asleep at once, and by a chance awaked all together, and as unluckily all forgot what day it was when they did awake; Besides, the sabbath was known in Christs time and after, and it is strange it should be lost without any Mans hearing how or when; and it is well known that all time is numbred by it still, and hath been so all along, as all Histories do make manifest, which may be believed in such a Case, when they are all unanimous, and lie under no temptation to speak falsely; and if they had, they would have been detected; The

Laws

Laws of *England* clears this, for when Laws are made on the ſeventh-day, they then call it the ſabbath-day. The Church of *England* clears this matter, for they read the fourth Command, *Remember the Sabbath-day to keep it holy, ſix days ſhalt thou labour, but the ſeventh-day is the Sabbath*; and then they pray, *Lord have mercy upon us and incline our hearts to keep this Law, and write all theſe thy Laws in our hearts.* Now if the ſeventh day was loſt, they would never pray at this rate, conſidering that they hold that the firſt day is to be kept in room of the ſeventh day ſabbath; and by this way of reaſoning, for men to call for a plain Text to tell them which is the ſeventh day; they may as well oppoſe the fifth Command, which truly Commands Children to obey their Fathers and require a plain Text to tell every Child which is his Father. But I will ſay no more of this, becauſe no man can ſtick here, that is heartily willing to follow the Lord in the fourth Commandment; and if any man be in doubt which is the ſeventh day; then it is his duty to keep that day that he thinks in his heart is moſt likely to be the ſeventh day, and not the firſt day, that is moſt unlikely to be the ſeventh day.

And thus Chriſtian Reader, I have paſſed through a great deal of ſmoak and duſt, raiſed by

by Mr. *Cowell* against the Truth, and the pro-
fessors of it; and I have laid before the inqu-
ring Reader; six Considerations relating t
the Sabbath of *Jehovah*. I shall now stop m
Pen, and go to rest; for the Sabbath draw
on; I leave this work with the Lord of th
Sabbath, trusting in him that it will be Ble
sed, and looking to him to be Rewarded. *H
that hath an Eare, let him heare.*

An APPENDIX.

SInce the Finishing of this Discourse, D
vine Providence hath greatly favoured u
and rebuked this vain Oppos r; For a Boo
is com e forth, Entituled, *A Confession of Fait*
put forth by the El e s and Brethren of man
Congregations of Christians (Baptized upo
profession of their Faith) in *London*, and i
the Countrey; in which Confession, we tha
hold that the ten Commandments are mora
and perpetual, are cleared from those Aspe
sions cast on us by Mr. *Cowell*, for so doing, an
himself is Condemned as Erronious, and e
ring from the Faith of those Churches in Cit
and Countrey, which he pretended to hav
Communion with; the Particulars out of th

Con

nfeſſion of Faith, word for word, are as fol-
weth, *Chap.* 19. God gave to *Adam* a Law
f Univerſal Obedience written in his heart,
nd a particular Precept of not eating the
uit of the Tree of Knowledge, of good and
il, by which he bound him and all his Po-
rity, to a perſonal, entire, exact and perpe-
al obedience: Promiſed life, upon the ful-
ling, and threatned death upon the Breach
it, and indued him with power and ability
keep it.

2. The ſame Law that was firſt written in
e heart of man, continued to be a perfect
le of righteouſneſs after the fall, and was
livered by God upon Mount *Sinai*, in ten
omn andments, and written in two Tables;
e four firſt containing our duty ~~before~~ God,
d the other ſix, our duty to Man; ſo like-
ſe in the fifth part of this *Chapter*, it is thus
itten, *viz.*

3. The Moral Law doth for ever bind all,
well juſtified perſons, as others, to the obe-
ence thereof; and that not only in regard
the matter contained in it, but alſo in re-
ect of the Authority of God the Creator
o gave it: Neither doth Chriſt in the Goſ-
l any way diſſolve, but much ſtrengthen this
bligation. This, and much more may be
n in this *Confeſſion of Faith*, unto which I
fer the Reader. And

And first, let the Reader consider what contempt and reproach Mr. *Cowell* casts upon the Churches, both in City and Countrey, for the use of this word Moral; as if it was vain Philosophy, used to catch Fish in an evil Net, as may be seen in his Book, *Page* 21. 24. And how much it concerns the Church, with whom Mr. *Cowell* walks, to consider what the Duty is; for he is not only fallen from the Sabbath, but from the sound *Confession of Faith*, uttered by the Churches aforesaid. He greatly errs from this their Faith, although he would be reckoned some Body amongst them; they distinguish between Laws moral and Laws ceremonial; but he jumbles altogether, and pours contempt upon the distinction. They believe the ten Commands bind all for ever, Believers and unbelievers, as a rule of righteousness? But Mr. *Cowell* cries them down as a yoke of Bondage, and will by no means yield that we should go to the Law of *Moses* for rules, although it is the same Law that was written in the heart of *Adam*, even that which was given on *Sinai*, and is binding by the Authority of God the Creator unto all for ever, as it is witnessed in this *Good Confession*. And in *Page* 76. and 77. The aforesaid Congregations do thus confess, *viz.*

As it is of the Law of Nature; that in general

eral, a proportion of time by Gods appoint-
ment, be set a part for the Worship of God;
by his Word it is a positive, moral and per-
etual Commandment, binding all men in all
ges. He hath particularly appointed one
ay in seven for a sabbath, *Exod.* 20. 8. to
e kept holy unto him; which from the begin-
ing of the World, to the Resurrection of
hrist, was the last day of the week (and from
e Resurrection of Christ was changed into
e first day of the week) which is called the
ords day, and is to be continued unto the
d of the World, as the Christian sabbath,
e observation of the last day of the week be-
g abolished. So that we see by this *Confes-*
n, that the fourth Commandment is moral
d perpetual to all men in all Ages;
hich shews Mr. *Cowell* to be a man that great-
errs, from the Faith of these Churches, as
abundantly shewed in the Treatise before.
And truly this Confession of the Congre-
tions, makes me lament to see the proness of
en, to choose rather to go wrong with a
eat many, then right with a few. How
n the fourth Command be moral and perpe-
al, and binding to all, in all Ages, if the
venth day sabbath be abolished, seeing there
nothing commanded in it, but the seventh
y Sabbath, and working the other six days.

Good

Good Reader, look upon it, *Exod.* 20. 8, 9, 10, 11. And see if you can find two Sabbaths, the seventh day Sabbath, and the first day Sabbath; and how dare men profess it as their Faith, that the seventh day Sabbath is abolished, without producing one Text to prove it? How can you believe that the seventh day Sabbath is abolished, and that the first day is the Christian Sabbath without a word? What precept or promise have you to bottom your Faith upon? Do you not declare in *Page* 1. that God alone is Lord of the conscience, and hath left it free from the Commandments and Doctrines of men, which are in any thing contrary to his word, or not contained in it? So that to believe such Doctrines, or to obey such Commands out of conscience, is to betray true liberty of conscience, and the requiring of an implicit Faith, and an absolute and blind obedience, is to destroy liberty of conscience and reason also. Oh! how sad is this, for men in word to profess Gods Commandments, and yet deny it in practice? And protest against the Commandments and Doctrines of men, and yet practice them, notwithstanding the shining light of this day against them. And what would become of all Religion, if men should follow your Example, and make all the other Nine commandments, speak contradicti-

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ons, and look with two faces, as you make the fourth? For that commands the seventh day sabbath, you say from the beginning of the World to the Resurrection of Christ; and from the resurrection to the end of the world, it commands the first day for a sabbath. But how remote is this from the Veracity of Gods Word? To imagine that God in the selfsame words, should command two contraries. Namely, to keep Holy the seventh day, and to work upon it, and to keep the first day Holy, and to work upon it; for so it must be, for the seventh day was Holy, but now it is common, and the first day was common, but now it is made holy; and by this word, Exod. 20. 8. *Remember the Sabbath day to keep it holy, six dayes shalt thou labour and do all thy work, but the seventh day is the Sabbath of the Lord thy God, in it thou shalt do no manner of work.* As if God commanded the first day, by commanding the seventh; for so it will follow, if this way of reasoning and believing be allowed.

And whether are you going in your Appendix, *Page* 140 For you justifie the Popes command, which is, remember to sanctifie the holy dayes; this you call the substance of the fourth command; the seventh day which God commanded is but a shadow, but this is the substance; for you say the Popes nine

Commands have the substance of Gods Commands, though he makes void the second Command?

The like violence is done to Gods Law by Mr. *Thomas Vincent* in his Explicatory Catechism on the Assemblies Catechism, which is signed by Mr. *Owen* and thirty nine more, with whom these Confessors do readily subscribe; (for it is easier assenting then contradicting, and to take things for granted then be at the trouble of a Trial, whether they be so or no, like the Noble *Bereans*, *Act.* 17.11.) the Passage in the aforesaid Book which I take Notice of is this, in *page* 237. *It is one day in seven which God hath appointed to be the Sabbath, and in the Commandment the Lord doth bless and hallow, not the seventh-day but the Sabbath-day, which might be another seventh-day in order if God should so please.*

Answ. If it be one day in seven that God hath appointed, how is it that it was the seventh-day from the Creation to the Resurrection that was appointed? (as your selves confess) and if you can thus boldly pervert this lively Oracle that Commands the seventh day, and say it is a seventh-day, what would become of all Religion, if men should be as bold with the rest of the Holy Scriptures as you are in this? and what will become of your first day Sabbath, for any day is a se-

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venth-day as well as that, and where will you find a fevent h-day, and the ſeventh day in the Holy Scriptures, there are but ſeven days in all, and the ſeventh-day is the *Sabbath*; Ask any Child (which is uncorrupted with falſe Principles) which day is the ſabbath, and he will tell you the ſeventh-day is the ſabbath, for it is ſo plain in the fourth Command, that it cannot be denied without great violence to Faith and Reaſon; And it is very ſtrange, that this pretended firſt-day ſabbath ſhould lie ſo cloſe and unſeen in the fourth Command, for ſo many Generations, that none could ſee it, till the Apoſtacy from primitive Purity.

And how daring is this for poor Mortals to ſay, that God did not bleſs and hallow the ſeventh-day but the Sabbath? when *Jehovah* himſelf with a Voice from Heaven ſaith, *Exod.* 20. 8, 9, 10, 11. *Remember the Sabbath-day to keep it holy, ſix days ſhalt thou labour and do all thy work, but the ſeventh-day is the Sabbath; for in ſix days the Lord made Heaven and Earth, the ſea and all that in them is, and reſted the ſeventh-day, wherefore the Lord bleſſed the Sabbath-day and hallowed it*; ſo that it is moſt apparently manifeſt, that the Sabbath that God bleſſed and ſanctified was the ſeventh-day, and the ſabbath which he reſted upon from the ſix days Creating work; it is the

seventh day that God Rested upon, and that day which he Rested upon that day he blessed and sanctified; and if we should move according to this Conceit, what force or sense is there in Gods Command, or the reason to enforce it? for if the first day be the day that was blessed and sanctified, then it will follow, that bec use God wrought on the first day, and rested on the seventh day, therefore he blessed and sanctified the first day for a Resting day, although he commands us to work upon the first day, and to keep holy the seventh day; yet his meaning is (as these men say) that we should work on the seventh day, and rest on the first day; and that which makes this unlearned mis-shapen thing the more strange and absurd is, that this fourth Command should be understood literally, as it is expresst from the Beginning of the World to the Resurrection of Christ, and then, that it should face about and contradict all that it had before commanded, and command a new Sabbath, which shall be called (to please the ignorant) a Christian Sabbath, as if the seventh-day Sabbath was no sabbath for Christians; but the seventh-day and the Sabbath are one, and the same God hath inseparably made them so by Creation and Institution, and the first day is a common working day, by Creation

ation and free Toleration, *Six days ſhalt thou labour, but the ſeventh-day is the Sabbath*: and it concerns theſe men greatly to be humbled, that they have done ſuch violence to Gods Law, and cauſed ſo many to ſtumble thereby, yea, and by this means they have put ſuch a ſword into the hands of the Enemies of the Proteſtant Church, ſo as that they cannot ſtand before them, for if we will have one thing in the Worſhip of God without a Command, then why not all other things as well as one?

It greatly concerns us therefore, to ſhew our ſelves the Remnant of the Womans ſeed, *Rev.* 12. 17. that keep the Commandments of God, and the Faith of Jeſus; and be Followers of thoſe Churches of Chriſt which were in *Judea*, which (you know) did keep and obſerve the ſeventh-day *Sabbath*, then we ſhall be like thoſe believing Gentiles which were ſo commended by the Apoſtle, 1 *Theſ.* 2. 14.

I know I ſhall be ſeverely cenſured by ſuch as admire men, and devoutly follow their Traditions in ſtead of Gods Commanments, for being thus bold and plain; but let ſuch know, that I am not ſo bold with them as they are with the moſt High God, for God commands the keeping of the ſeventh-day for the Sab-

bath, and gives us reason from his own Example for the keeping of it, and commands us to work the other six days; but as they interpret this Command, they go about to perswade us, that God did not mean as he said, but on the contrary, he bids us keep holy the seventh day, but he means we should profane it; and he bids us work on the first day, but he means that we should keep it for the Sabbath; If I should thus interpret any one, or all the other nine Commands, I should be lookt upon by themselves as a man given up to strong delusions, to believe Lies, and yet they cannot nor will not see what a shapeless Monster they make of the fourth Commandment; But though the Lord hath passed by our sin in days of ignorance, yet now he calls upon us to repent, and the light of the Sabbath so shines, that it cannot be resisted without violence to Scripture and Reason, (if not, to a good Conscience).

But if the Mystery of Iniquity, or Lawlessness, (for so the word is) 2 *Thes.* 2. 7 did begin to work in the primitive days, it is no wonder to see it work now, after so long and great Apostacy, and especially in such a back sliding day as this, wherein nothing is more unwelcom then Light, because it suits Mens Interests best to walk in the dark; and

he fulfilling of this Word of our Lord in *Mat.* 24. 12. is too much upon us, *viz.* because Lawlesness shall abound, the Charity of many shall wax cold; That which in our Translation is Iniquity, is in the Greek Anomy, which plainly signifies Lawlesness in this Text, and in many more, as *Mat.* 7. 23. *chap.* 13. 41. *Rom.* 4. 7. *chap.* 6. 19. *Tit.* 2. 14. *Heb.* 8. 12. which if duely considered, will give a Check to all those that abolish the Ten Commands, or those that make void any one of them, for he that offends in one point is guilty of all, *Exod.* 16 28. *James* 2. 10, 11.

Thus saith the LORD, *stand ye in the ways, and see, and ask for the old Paths, where is the good way, and walk therein, and you shall find rest for your souls; but they said we will not walk therein,* Jer. 6. 16, 17, 18, *Hear, Oh Earth, and behold, I will bring evil upon this People, even the Fruit of their thoughts, because they have not hearkned unto my words, nor to my Law, but rejected it,* ver. 19. And to move to Repentance for the Transgression of Gods Law, Look unto Jesus, who was made under the Law, to redeem them that were under the Law; behold his bleeding Hands and Feet, Head and Heart, who gave himself for us, that he might redeem us from all Lawlesness, *Tit.* 2. 14.

FINIS.

Advertiſement.

BOoks promoting the ſeventh-day ſabbath, but much out of Print are, *Braborne*'s Anſwer to ten Miniſters, Printed 1628. and Reprinted 1632. dedicated to King *Charles* the Firſt.

Two or three ſmall Treatiſes in Anſwer to Mr. *Warren*, *Mr. Ives*, *&c.* by the ſame Author; Mr. *Ockford*, Mr. *Spittlehouſe* and Mr. *Cowe* on the ſame ſubject.

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His Anſwer to Mr. *Grantham*.

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A ſingle ſheet partly collected from Dr. *Heylin*, called, *A Rams Horn ſounding*.

Another ſheet, entituled, Scripture-light the ſureſt Light, by W.G.

Alſo a uſeful Tract, not exceeding two ſheets, entituled, *The Churches Friend, fit to be conſidered by all Church-members.*

An
Answer to the Country Parson's Plea
against the Quakers Tythe Bill in a
Letter to the R. R. Author.

By a Member of the House of Commons.

London Printed for J. Roberts at the
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25	12.2.2	12.2.0	
26	12.0.2	12.0.0	
27	11.2.1	11.2.0	
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29	10.2.1	10.2.0	
30	10.0.0	10.0.0	
31	9.2.0	9.2.1	
32	9.0.0	9.0.1	
33	8.1.8	8.2.0	
34	8.0.0	8.0.0	
35	7.2.0	7.1.7	
36	6.3.7	7.0.0	
37	6.1.6	6.2.0	
38	6.3.7	6.0.0	